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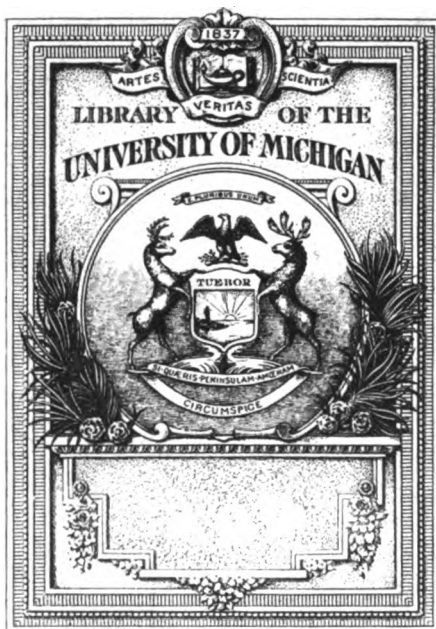
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NATIONAL COUNCIL
OF
JEWISH WOMEN





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PROCEEDINGS
OF THE
NATIONAL COUNCIL OF JEWISH WOMEN

PROCEEDINGS
OF THE
FIRST CONVENTION
OF THE
NATIONAL COUNCIL OF JEWISH WOMEN

HELD AT NEW YORK, NOV. 15, 16, 17, 18 and 19

1896



PHILADELPHIA
THE JEWISH PUBLICATION SOCIETY OF AMERICA
1897

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BALTIMORE**

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1893-1896

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* Deceased.

6 NATIONAL COUNCIL OF JEWISH WOMEN

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NOVEMBER 15, 1896.

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PROGRAM FIRST CONVENTION

TUXEDO HALL
MADISON AVENUE AND FIFTY-NINTH ST.
NEW YORK

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Chairman, MRS. A. H. LOUIS

COMMITTEE ON HALLS AND HOTELS

Chairman, Miss SARAH LYONS

PROGRAM

SUNDAY, NOVEMBER 15.

8.00 P. M.

Music.

Prayer, Dr. K. Kohler.

Welcoming Address, Sophie Beer, Vice-President for New
York State.

Address, Rebekah Kohut, President of New York Section.

GREETINGS FROM FRATERNAL DELEGATES.

National Council of Women of United States, Mary Lowe
Dickinson, President, New York City.

General Federation of Women's Clubs, Ellen M. Henrotin,
President, Chicago, Ill.

Treue Schwestern, Mrs. E. Sander, New York City.

Jewish Chautauqua, Dr. Henry Berkowitz, Philadelphia, Pa.

Jewish Historical Society, Hon. Oscar S. Straus, New York
City.

Jewish Publication Society, Dr. H. M. Leipziger, New York
City.

Conference of Rabbis, Rabbi Greenfield, Pittsburg, Pa.

Address of President, Hannah G. Solomon, Chicago, Ill.

MONDAY, NOVEMBER 16.

9.30 A. M.

Report of the Committee on Credentials, Mrs. E. Mandel,
Chairman.

Report of the Recording Secretary, Carrie M. Wolf.

Report of the Treasurer, Bertha A. Selz.

Reports from the Vice-Presidents for States and from Sections.

2.30 P. M.

"The Advantages, Needs, and Difficulties of the Council of Jewish Women," Nellie L. Miller, Memphis, Tenn.

Discussion—Led by Flora Schwab, Cleveland, O.

Continuation of Reports, etc.

8.00 P. M.

Report of the National Corresponding Secretary, Sadie American.

"The Council in Large Cities," Rachel H. Sulzberger, New York City.

"The Council in Small Cities," Etta L. Nussbaum, Marion, Ind.
Discussion.

TUESDAY, NOVEMBER 17.

9.30 A. M.

Report of National Committee on Religion, Julia Felsenthal,
Chairman.

Report of National Committee on Religious School Work,
Julia Richman, Chairman.

Report of National Committee on Philanthropy, Carrie S.
Benjamin, Chairman.

Report of Committee on Motto and Badge, Miriam Landsberg,
Chairman.

Discussion after each Report.

Appointment of Nominating Committee.

2.30 P. M.

Address, Mary Lowe Dickinson, New York, President National
Council of Women of United States.

"Social Aspect of Women's Clubs," Ellen M. Henrotin,
Chicago, President General Federation of Women's Clubs.

PHILANTHROPY.

"Organization of Charities," Rose Sommerfeld, Baltimore, Md.

"Children, the Hope of the World, Their Needs and Training,"
Sophie C. Axman, Kansas City, Mo.

"The Crowded Districts of Great Cities, Our Duty to Better
Their Condition," Lillian Wald, Nurses' Settlement, New
York City.

Discussion will follow each paper.

WEDNESDAY, NOVEMBER 18.

9.30 A. M.

Discussion on Report of Committee on Motto and Badge.

Special Order of Business, Report of Committee on New Constitution. The entire day will be left for its adoption.

RELIGION.

8.00 P. M.

"Circle Study," Elizabeth Hirshfield, Buffalo, N. Y.

"Our Opportunities," Henriette G. Frank, Chicago, Ill.

"Our Religious Schools; What Can the Council Do for Them?" Clara Block, Cincinnati, O.

"Mission Schools as an End and a Means," Mrs. Henry Hahn, Philadelphia, Pa.

Discussion will follow each paper.

THURSDAY, NOVEMBER 19.

9.30 A. M.

**Special Order of Business, Report of Nominating Committee,
Election of Officers.**

Unfinished Business.

New Business.

In the Afternoon—

**Reception by New York Section to the Officers, Delegates, and
Visiting Members.**

HYMN.

Dedicated to the Council of Jewish Women.

Air: "My Country, 'tis of thee."

To Thee Thy daughters sing,
Humbly our pray'rs we bring,
To Thee above!
Into our hearts instil
Reverence for Thy will
Our duty to fulfil
Through Faith and Love.

When we from Egypt's land
Marched forth a rescued band
To Liberty,
Then Freedom, noble word,
By mankind first was heard
And human hearts were stirred
To turn to Thee!

Since then throughout the world
Our flag has been unfurled
For Thee on High!
Justice, Love, Modesty,*
Duty, Fidelity,
"Faith and Humanity!" †
O, hear our cry!

H. P. Mendes, New York.

* Micah.

† The Council's motto.

SUNDAY, NOVEMBER 15, 1896.

OPENING SESSION.

The First Convention of the National Council of Jewish Women was called to order at 8 P. M. by Mrs. Sophie Beer, Chairman Committee of Arrangements of New York, who said, The Rev. Dr. Kohler will lead us in prayer. You will kindly rise.

Rev. Dr. Kohler: O Lord, Source of all wisdom and strength, Fountain of truth and of tenderness, we invoke Thy grace and Thy blessing upon this Council of Jewish Women convened to-night in Thy Name to improve and elevate the condition of mankind, to enlarge the scope and the sympathies of women, and to advance the cause of Israel. Mighty are the powers that Thou, O God, hast implanted in the soul of woman; many the privileges and tasks Thou hast allotted to her from the beginning. With her persuasive lips, with her more delicate and sympathetic nature, with her greater intuition, and her deeper sense for the beautiful and the pure, Thy benign Providence has appointed her to guard and fashion the home, to train, to mould, and refine the soul from infancy up, to cheer and to charm mankind into loyalty and duty, into virtue and love of Thee. Yet, though she ever felt the great responsibilities Thou hast imposed upon her, she bore the burdens and braved the hardships of her lot in submissive silence and in patient seclusion, and she dared not raise her voice, not even in praise of Thee, O Father, nor in loud protest against the desecration of Thy glory in man. We thank Thee, O God, that Thou hast endowed the woman of to-day with new vigor and courage, and called her out of her long reserve, that she may retain her heritage from Eden, and spell forth her holy message with a new and fiery tongue.

We thank Thee, that the timbrel of Miriam fills again the air with music and that the voices of Deborah and Huldah inspire despondent hearts with hope of new victories and triumphs of Thy spirit. We bless Thee that in these days, when the lamp in the sanctuary threatens to smoulder from loss of faith and lack of loyalty to Thy word, the new Hannah holds forth a lofty vision of a regenerated Judaism in the home and the school and the synagogue, and a new Esther pleads redemption of the down-trodden and the grief-stricken. Bless, O Lord, this assembly, that its deliberations may prove seeds of light and life for American Israel. May in this age of materialism and doubt the banner of the ideal, the flag of our time-conquering faith, be held aloft by the daughters of Israel anew. May the lamp of religious devotion, the fire of enthusiasm, be rekindled in the household of Israel, and the law and the practice of love find new impetus and shine in new lustre in the hands of the daughters of Judah. Let amity, harmony, and fellowship prevail among these enthusiastic workers in Thy cause, and peace and good-will rule among all the sisterhoods of all the sects, among all Thy children, O Father, Amen.

Miss Julia Richman read telegrams of greeting from the Chicago, Louisiana, Mo., Omaha, Des Moines, and Savannah sections and from Jochanah Lodge, Chicago.

Madame De Noyelle rendered a song, "En Kelohenu."

Welcoming address, Mrs. Sophie Beer, Vice-President for New York State:

Reverend Gentlemen, Friends and Associates:—I fear it will be difficult for me to find words to express my great pleasure in greeting you all this evening, and in telling you how sincerely I thank you for having assembled in such numbers, to assist me as your representative in extending a cordial welcome to our honored guests, to those worthy women whose earnestness and religious spirit organized, and whose intelligence and perseverance promoted the growth of, the National Council of Jewish Women. The kind sentiments

I utter, I feel, are re-echoed in your hearts, and every wish and every hope for the success of this, our first Convention, I know, find a sister thought within your souls. Most grateful am I, indeed, for your presence adds another testimony, not only to the increasing fruition of the work, to the wide interest it has awakened, but to the crowning desire of all of us, to see Judaism occupy, if not her ancient place, a position in which she will be as fully revered and as much beloved as in the days of her glory.

The White City, built as if by fairy hands, has slowly crumbled to pieces, but the divine spirit that permeated it was an enduring one, and left an abiding imprint on many minds. The Parliament of Religions, the most unique and at the same time the most remarkable gathering that the world has ever witnessed, scattered beneficent seeds in many directions. Some of these seeds, gathered by our sisters in Chicago, were planted by them in fruitful soil, the Jewish heart and the Jewish mind, confirming their belief that "Judaism is something still throbbing in human life, still making the only conceivable vesture of the World," that it stands on the same level as and perhaps on a higher level than Christianity, in point of rationality and capacity to satisfy the wants of the religious consciousness. Out of your kindness, you, our sister Sections, have chosen New York City to hold our first Convention. For this honor we thank you. We deeply appreciate a privilege that makes it possible for us to say to you and to the National Board how gladly we welcome you to our Metropolis, and how sincerely we wish you and all with us at this Convention the realization of every hope and every expectation. We joyfully hail your coming amongst us, and look forward gratefully to a visit that promises for us instruction as well as satisfaction. The presence of our Fraternal Delegates deserves a most gracious welcoming, and we extend to them the same friendly hand that greets our Associates.

The founders of the two religions that emanated from Judaism, Christianity and Mohammedanism, placed the sphere of their perfect women in the realms above, and wor-

shipped them in their heavenly heights. Our forefathers, in excluding us from this heavenly adoration, must have intended us to perfect ourselves in this world, must have intended us to develop so as to be worthy of earthly adoration, to become the proper and able helpmates of men on this terrestrial globe. And there is not a broader, better adapted field for this development than the one chosen by the National Council of Jewish Women. Without aiming too high, without attempting that which only a scholarly education would enable us to accomplish, recognizing what we as Women only indifferently gifted and partially trained could do, we began our work with the full consciousness of how much we as Jewesses would have to labor to bring into our homes and into our daily lives the realization of Judaism and Israel's teachings.

And, if this spirit of Judaism has been such a force in the past, such a mainstay to our forefathers in all their trials, in all their misfortunes, such a preserver of family ties, such a bond of union among men, might we not seek it again, when different temptations, different responsibilities, and, in fact, entirely altered conditions surround us; when all our energies are directed towards the education of the young, towards the elevation of the home, and towards developing that altruistic sentiment which makes life nobler and sweeter?

Keenly cognizant of the different attitudes of Jews towards Judaism, realizing that we have amongst us what our learned visitor has so aptly designated as the sixteenth century Jew and the twentieth century Jew, we have to record the fact that the child of the sixteenth century Jew becomes oftentimes an anarchist, and the child of the twentieth century Jew, an agnostic, and what is still more unfortunate, an "indifferent." We believe that the Council finds its duty in preventing both results, and willing hearts and hands are ready to aid in the good work.

For the next three days your attention will be called to consider what the Council has already accomplished during the two short years of its active existence and plans and suggestions for future activities.

Relying on your co-operation, trusting in your earnestness, and hoping for ever-increasing interest in your work, we look forward to a most happy realization of all your projects, and sincerely wish that at the second convention of the National Council of Jewish Women, we shall be able to present to our friends a still more successful record than the one we now place before them.

“ But I need, now as then,
Thee, God, who moulded men;
And since not even while the whirl was worst,
Did I,—to the wheel of life
With shapes and colors rife,
Bound dizzily,—mistake my end, to slake Thy thirst.

“ So, take and use Thy work!
Amend what flaws may lurk,
What strain o’ the stuff, what warpings past the aim!
My times be in thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same! ”

Mrs. Beer introduced Mrs. Rebekah Kohut, President of the New York Section, who delivered the following address:

Members of The National Council of Jewish Women, Ladies and Gentlemen:—Without a doubt a movement towards unity is in the air. Everywhere we see traces of its influence. The lesson that in union is strength has been learned again, and the women of our times have caught it up. The idea existed that women had inherent incapacity for convictions and co-operation. Women could never work together, so it was said. It cannot be said now. The work of this Council since the Parliament of Religions convened and to-night’s gathering are refutations of the statement. Jewish women can work together, and working, can achieve definite results. Vain and empty, indeed, would be words of welcome to-night, when so hearty a greeting is in evidence on all sides. Whether we look or whether we

listen, we are aware of an ocean of sentiment and feeling which overwhelms us, and at this auspicious moment my lips must tremble as I ask you, even in the words of Moses, Who am I, that I should address you in behalf of the Jewesses of this great City? And yet, back from the eager faces before me, come the inspiration and the courage, and involuntarily my lips utter the words which went forth as a command and a promise to Abraham, the patriarch, "Be thou a blessing."

In bidding you welcome to our city, our homes, and our hearts, in extending a hearty greeting to representatives of an organization that numbers Jewish women of almost every state, I am thrilled by possibilities which may be the outcome of this convention. On the other side of the ocean, mothers in Israel, weary of the battle and blindly foreseeing a happier lot for their children, wend their way to the church, and their lips utter words which their hearts cannot feel. They forsake Judaism, forgetting that their greatest and strongest weapon against the enemy called anti-Semitism is, as we have learned so well, greater knowledge, greater faith, greater love. How beautiful is the contrast to-night, here in the West. The women of Israel have convened to-night, fortified in our faith, because of a renewed interest in it, more reverent in our feelings, because of a better understanding of our Judaism, and united by a strong bond of affection, because we know that we are sisters in a common religion. It almost seems as if we could see the Temple of old take form again, and Jerusalem's walls rise, for the glory of Israel has returned.

So much for the promise that went forth to Abraham. Let us not forget the command in the words, "Be thou a blessing." Upon every Jewess, and more particularly upon the women of this Council, is laid the duty of being God's missionary in the fullest sense of the word. We are not necessarily to win souls by an aggressive propaganda, which too often repels rather than attracts, but simply by the quiet force of a beautiful example. Every true Jewess is a priestess, and by the very strength of her unobtrusive

belief is a witness for religion; and when faith in God is the source of her virtues, truth and integrity, gentleness and purity the foundation stones of her life, then truly is she a blessing in Israel. The mother in Israel was never chosen for active warfare in the cause of religious truth, but she was expected to be a witness of religion in her home. And therefore I say that which my heart impels me to speak. May our deliberations be not only harmonious, pervaded by sweet sisterly affection and love, but above all, may the outcome of the deliberations be tangible and perceptible to the physical eye, as well as to the eyes of faith and reason. Let us not attempt too much. Let us be specific. May this convention end its deliberations and find those who have assembled, each of them, a blessing for Israel. May we feel sufficiently inspired that the future may evidence the earnestness of the present. Let us begin with the most important, the Sabbath, Israel's bulwark from time immemorial. May it be brought nearer to our hearts in such fashion that every one, every daughter of Judah, may hallow it in truth. God be thanked, there are noble hearts which throb for the poor, and intelligent minds to distribute wisely the means intended for those whose lot has not fallen in pleasant places. But if not from our ranks, then from where, shall come those who shall teach our children by religious example, and kindle within them the sparks of faith, that which will keep ever burning the lamp of hope, ever glowing the coals of confidence in the God of Israel? Let the impulse of Sabbath keeping among Jewish women be here fairly started and carried into practice. Let it be sounded forth in clear, unmistakable tones, the resolution that the Deborahs in Israel have taken, to lead their children out into the broad highways of religion and not by devious by-paths.

There is no hopelessness so sad as that of early youth, when the soul is made up of wants, and we who are blessed with the sweet memories of a home wherein God dwelt know too well that even to a child there is no purer, sweeter joy than that associated with the poetic sentiment which is

the halo of Sabbath or festival. Sabbath! That is the word which we, as Mothers in Israel, must brave again. Ours it is to be the saviors of our people. Ours it is to arouse courage and hope in the leaders of the nation's destiny. They need our sympathies, our active aid. Even into the Promised Land of old the command went forth, "Take the women and children with you," and when down Sinai's mighty heights the Lord's voice rang out in thunder tones, "Remember the Sabbath day to keep it holy," even the women joined in the answer, "We will do and we will hearken." This be the spirit of this convention. Let us not only hearken, but let us do. We have left our homes and our children to consult and become acquainted the better with our duties as Jewesses, to devise means and gain enthusiasm for their better rearing as truly religious Israelites.

Worthy citizens of this blessed republic, let us use our time well, so that our sacrifices may be pleasing in the sight of the Lord. Let us return to our homes filled with the determination to reinstate the Sabbath at least in our hearts in its pristine glory, as we have seen it. This accomplished in our homes, there need be no fear that the Temple will be neglected. On the west wall of the splendid gallery in Berlin, more beautiful, I think, than all the rest, hangs a picture of heroic dimensions. In the background stands the Temple ablaze, the walls in ruins, the conquering hosts riding proudly by. In front, leaning on his staff—it seems almost Janus-like, with a double vision—is the pathetically beautiful form of lamenting Jeremiah; and in that double vision we perceive a ray of hope that will not permit us to depart. Jeremiah sees the past with its ruin, but he almost seems to say, "I see the future with its fully restored, twice augmented glory." For lo! by his side stands a daughter of Israel, who, with a touch, has thrilled him. On such as she is he founds his hope; on her, as once in Egypt's slavery days, for to her prayer, the prayer of the daughter in Israel, the Almighty will hearken. Once more were his lips about to utter, "How dwelleth desolate the great city," but now

his voice uplifts in prayer, "Return us, O Lord, unto Thee, and we will return, renew our days of old." Need I continue the picture? The Temple of Judaism is afire, the walls are in ruins, the foes, agnosticism and atheism, are marching by as conquering heroes. Our rabbis, Jeremiahs in will and energy, are lamenting over the condition of things. Members of this Council, yours it is to send the thrill of hope to the hopeless, and by your touch arouse a new enthusiasm, a greater love for our dear Judaism.

This working for our religion can be the only reason for our existence. In every corner of the earth you will find the Jew a patriot in the best sense of the word. The Jew knows no sectarianism in communal work. In matters philanthropic and educational we shall always join our Christian sisters, for this we need no organization; it is for a better knowledge of our history, our religion, and ourselves as Jews that this Council was called into life. Let us have a long and useful existence, let us labor for the preservation of our sacred heritage, until the whole family of Judah shall have become a blessing unto the Lord.

Ladies and Gentlemen, to-night indeed is a gala night, a night which I shall never forget. The privilege of having addressed you was indeed almost a small one compared with the privilege I now have, that of introducing to you our beloved President, Mrs. Hannah Solomon.

Mrs. Solomon's name has become almost a household name to-day, and when I say that the responsibility and the work of this great Council have rested upon her, and when I tell you that she has won our confidence and our love because of her wise and just rulings in all matters, I must then only add that we love her, that we pray for her, and hope that her efforts will be crowned with the success which we know she wishes for it.

Mrs. Solomon: The first privilege that I shall have is to introduce to you our sisters from other organizations. We have with us the President of The National Council of Women, whom I take great pleasure in presenting. Mrs. Mary Lowe Dickinson, of New York.

Mrs. Dickinson: It had been my thought to stand here for a moment to present to you the greetings, not of the women of one organization, but of twenty united organizations making up the National Council of Women of the United States. That National Council is itself only one child in a larger family, called The International Council of Women, which includes not only the National Council of Women of the United States, consisting of twenty national societies like yours, only in many particulars not so beautiful and not so great, but it includes also national councils in England, in Denmark, in Germany, in Switzerland, in Italy, in New Zealand, and only yesterday I received the report of a national council of women organized in New South Wales. My heart prompts me to speak to you of all these women, in a sense outside women, yet there is another and a grander sense in which no woman and no class of women can be outside of that great warm throbbing heart of womanhood that is making of itself a bulwark against the evil and the sin and the shame of the world. We are all of one family, and there is no possibility of making any of us orphans. Certainly, we have learned to work within, and know what it is to work for womanhood through a national council of women everywhere. I should like to speak of all these women, but again I should like to speak only of Jewish women.

As I looked upon your leader here to-night, my heart went back through the centuries to Miriam, who said, "I will sing unto the Lord a new song." The grandest thing that any human soul can ever do, is to sing unto the Lord, and to sing unto the Lord a new song. And I said, here they are after all these generations to sing to the Lord a new song. She said, "The Lord is my strength and my song." She called on the people to praise Him, because, she said, "He hath triumphed gloriously." And I said, surely He has triumphed gloriously, and these women of this generation, bridging over all these centuries, these women are ready to sing Him a new song, a song that means triumph over evil, over the temptations that beset

the children in the home, over those things that in our national, political, and economical life are the evils with which even the women are beginning to grapple. There is going to be a glorious triumph over these things, and the women are going to have their share in it. You know a great many women are talking about that song of Miriam as if she wrote it, as if it was not a song that was sung by men who followed Moses in the wilderness march. We have to look out that we don't leave out the men, and forget that their glorious voices sang the song before we sang it. But it is natural that we women should say, "Yes, yes, Moses' followers sang the song, but Miriam was the woman who called the women together."

And so down through the years we hear the women's voices keeping time to the tinkling of the cymbals.

Then I thought again, as your President was speaking, of that other Jewish woman, Deborah, who not only led the hosts to battle, and not only judged people, but who said, too, "I will sing unto the Lord," and who made her life music. And I don't know whether the Jewish women are coming to where they are going to sit in judgment, but I do believe that the womanhood in the homes and the womanhood in the world everywhere is coming to where in its secret soul and by and by, by the utterance of its lips, it sits in judgment over everything that can pollute our religion, over everything that can stain a heart, the heart of our childhood, over everything that can degrade womanhood, over everything that can bring our national life to be a shame and a disgrace. Silence is golden. Still it is not alone the women who talk that are going to help us in all this work, but it is the women who pray, and the women who are at home, and the women who work. To an organization of 300,000 women, who told me that they had appointed a day of prayer, I said a little while ago, All right; these hands folded in prayer, six hundred thousand hands, mean three hundred thousand women to go out and work with their hearts and their heads; they are six hundred thousand hands to work after the praying is done.

Judea had its judges, its women-judges. They are the judges of the evil; they have also open hearts and ready, quick, warm recognition of everything that is good. They are not going—nor are the women of the national councils in the world everywhere—to live the life that makes against manhood and against boyhood developing into manhood, that says practically in its praying or in its talking, if only we women had had the world to create, we should have made a different sort of thing from what we have, and if we can only get it into our hands, and away from the hands of the men, and out of the hands of the Lord, we shall have everything straight that is crooked, and everything made right that is wrong. It is an awful mistake for us as women to organize that we may organize against manhood. We should organize to be with manhood and to be for manhood. Why, don't you remember how for generations woman sat at the feet of man, and he, kind and loving, gave her the gentle caress, and even lifted her to the knee and gave her the patronizing kindness that comes to a little child? But woman lifted herself up higher, and came to where she was on a level with man's heart, and he took her in, and she became his helpmate and his friend and his strong support and his comfort and his inspirer. She had reached his heart. She has gone on a little higher still, not by pulling him down, but by the help of his kind hand and the help of his hospitable heart, which would even jostle his own pet prejudices and notions to make room and space for woman. She has crept up from his feet, up from his knee, up from his heart, up to where she stands the thinking, breathing, living exponent of the highest and best thing that he can dream in life, and of the greatest inspiration that can come either to man or to woman. And she stands there beside him, her level eyes looking out upon this world of sin and sorrow and misery. Their hands clasped together, not the hands of woman alone, are going to do the world's work, are going to uplift and redeem it, and their two bowed heads together are going to receive the reward of a service and the benediction of their God.

There are a thousand principles touching these principles of unity, principles of sympathy, that might be presented to you here. They all belong to the idea of national council of women. I touch upon only one, when I say, no separation between the sisterhood and the motherhood of the world; no separation of creed; no separation anywhere between any of us of any race or of any faith who care for the blessedness and purity of the home, who care for the glory of our national life; no separation for us as women anywhere, but one underlying principle; no separation either from manhood and brotherhood and husbandhood and sisterhood, and that which makes a perfect and complete home.

This is only one of forty underlying principles that are below women's work, and to these the National Council of Women of the United States, including many organizations, is pledged. On that ground and on that platform I come here to-night to meet you and offer you their greeting. I believe that if every one of the 700,000 hearts represented by these councils in this country, and of the two hundred thousand hearts represented by the councils in the other countries, could make its utterance heard to-night, it would be found to be an utterance of welcome, of gladness, of inspiration; it would be like the outreach of all those hundreds of thousands of hearts, it would be like the unanimous throbbing of all those hundreds of thousands of hearts in unity with your purposes, in sympathy with you as women, and in prayer for the extension and development of your work.

The President: I have next the privilege of presenting the President of the largest organization of women in the United States, one to whom the National Council of Jewish Women owes much. I present my friend, Mrs. Henrotin of Chicago.

Mrs. Ellen M. Henrotin: *Madam President of The National Council of Jewish Women, Madam President of the Local Branch:* During the Parliament of Religions in Chicago, I had the pleasure of welcoming the Congress

of Jewish Women. And the vision that that day presented has resolved itself into the reality of to-night. But what is the meaning of all this? It means in a word that the world is reading a new word into all life and that the nations are responding, and that word is "Reciprocity." We are reading it into our national life. Emma Lazarus calls the statue in the harbor, "Mother of Exiles." Think what that means. Here in this new country, in America, such meetings as this are going on all over it, because it has founded the Government and the people on reciprocity. We are reading it into our spiritual life. Jew and Gentile no longer exist. We stand hand to hand, heart to heart. We are reading it into our relations between men and women. No longer do we live for men, but we live with men. We are reading it into all social life. We ask no longer of any woman, what do you believe, what is your sect, what are your politics, but are you a clubable woman, are you willing to go to work with us. And if she says yes, she is of us.

Madam President, I bring you greetings from all these women, hoping that this convention may result in increased usefulness, increased prosperity, increased unity. The woman cause is the only cause in which no drop of blood was ever shed. Why? Because the world's sorrows, the world's needs, the world's joys are in the hearts of all of us, and through that great experience we become free and brave, noble and just, as becomes the daughters of this great country.

The President: I wish to present the representative of the only other national organization of Jewish women, the *Treue Schwestern*. Mrs. Sander, the President, has asked the privilege of addressing us in German.

Mrs. E. Sander: (Translation of German address.)

Mrs. President and Ladies of the Convention:—On behalf, and in the name of the United Order of True Sisters, whose president I have the honor to be at present, I extend to you a hearty welcome to our city.

Our Order, which recently celebrated the fifteenth anniversary of its foundation, has been, and is, the only independent Order in this country composed exclusively of Israelitish ladies, banded together for philanthropic and intellectual purposes. With pardonable pride we point to our success in this field. Since the aims and objects of your organization are identical with ours, and since you have in addition taken it upon yourselves to further the knowledge of Jewish history, to educate woman, and to instil in her a thirst for knowledge and higher education, I can assure you of the earnest and hearty support of the 2000 Jewish ladies whom I have the honor to represent.

When the history of our ancestors has been thoroughly taught and understood, when we shall have taken the high ideals of our heroes and heroines as our own, and act in the self-sacrificing spirit which animated our forefathers, then shall we come to know and appreciate the worth and value of Judaism. When the heavenly spark which lies dormant within us has been kindled, and the mind's eye has been opened to the true value of knowledge, then will peace and happiness reign supreme.

I hope and trust that success may crown our efforts in behalf of the intellectual advancement and higher education of Jews; that the spirit which called forth this organization will live on, and the good work it has undertaken bear fruit for the good of mankind, for the betterment and benefit of posterity. I thank you for the courtesy extended to me.

The President: To show that our sisterhood does not exclude brotherhood, in fact, that Jewish women cannot conceive of a Convention in which we should not have some honored gentlemen with us, I present to you the representative of an organization in which women and men are working together, to further the same cause which we Jewish women represent alone. I have the pleasure of presenting the representative of the Jewish Chautauqua Society, Dr. Henry Berkowitz of Philadelphia.

Dr. Henry Berkowitz: *Madam President, Ladies of the National Council of Jewish Women, and Friends:* After the cordial words of introduction, I may make bold to say that the gentlemen are not only entitled to be heard, but that they are glad to be heard. I desire to express my personal gratification at being complimented in such a manner as to be the first gentleman called to this platform to extend a word of fraternal greeting to this henceforth illustrious Council.

I take it that there is fitness in this fact. The National Council of Jewish Women may have many brothers and older brothers, but they have no brother nearer to them and none dearer than the Jewish Chautauqua Society. It was at the Parliament of Religions convened in Chicago that this Council was born. At that time the young brother whom I represent was for the first time lifting up his voice in public utterance. He had already then learned to lisp articulate speech, and he was telling something. He was saying to the members of the Jewish Parliament there gathered that it is high time that something be done to meet what is not a mere theory but a condition in Jewish communal life throughout all parts of the land. That condition was one of apathy in the Jewish congregations. Let the ministers thrill as they would in their pulpits, there was but a barren response and a dull empty sound from the pews. Schools existed, yes, but they were for the most part merely tolerated, and scattered far and wide throughout the land was a generation growing up in ignorance of the Jewish precepts, untouched by the warmth of the beautiful sentiments and in no degree stirred by the lofty ideals that are summarized under the name Judaism. After a number of years of earnest meditation and of casting about among our friends of other denominations, it was discovered that the most practical, the most feasible, the simplest plan by which we might meet these influences was the great institution which, having its birth in this land, has spread round about the globe, and is named from the beautiful lake in the western part of this State, Chautauqua. The Chautauqua

had everything, but it had no Jewish studies, and in order to meet this deficiency we created plans of study of an interesting and simple character for boys and girls, for men and women, never separating the sexes, and we have succeeded, as I then said in the Parliament of Religions, in inaugurating a movement that sets education upon its standard, and goes forward to fight the good fight, to overcome the ignorance that everywhere is at the root of the evils that prevail in our Jewish communal life. When our sisters had grown old enough to lisp, they came and made a speech to the officers of the Jewish Chautauqua Society, and told us what they cherished in their hearts. And how were they met? With fraternal greetings. And I am pleased to say that the two organizations have been working together harmoniously and effectively. The National Council of Jewish Women have recommended to their circles throughout the land, to their Sections throughout the land, and through them to the study circles, the plans of reading which we have prepared, and at the urgency of the National Council a course in Bible study was arranged during the past summer, and now there is in course of preparation a plan for the instruction of our teachers in the religious schools. We may grow enthusiastic about the great purposes of the National Council, but when we come down to the thing we have in hand, we must have something practical to work on, something systematic and genuine; and in the effort to be helpful in this direction the Jewish Chautauqua Society did not feel that its nose was put out of joint, when the little sister was born, but was very glad to welcome her.

High ideals, friends, are the things we are to cherish in common. Who will teach us to understand and to love them better than our women can? Love is native to woman's heart. If there has been anything lacking in Jewish communal life, it has been sentiment, it has been warmth, it has been enthusiasm for these great ideals. In past ages, they had power to stir the hearts of men and women alike, so that Jewish history has proved itself to be the world's most majestic epic, every stanza of which is

thrilled with heroism and rounded with the harmonies of the highest virtues and the profoundest religiousness. So then I say, a hearty welcome to the women. We can do nothing without you. Ministers need you, congregations need you, schools need you, everywhere you are needed. And in the end I only want to repeat the maxim of the great prophet who said, "one way and one heart." Having discovered that we have one common ambition, let us prove that we have one heart, and going harmoniously forward in the one way, create the mighty change needed in American Israel, by which we shall demonstrate together that the ideals that were so much to our ancestors mean fully as much to us, and shall mean far more to the generation to follow.

The President: I feel that any introduction to the next gentleman would be superfluous, and I take great pleasure in announcing the Hon. Oscar Straus of New York, representing the Jewish Historical Society.

Hon. Oscar S. Straus: *Ladies and Gentlemen:* I have not come to make an address, in fact I have agreed to assign to Professor Leipziger, who is to follow me, three minutes of my time, so that I have only two minutes in which to address you. I represent the American Jewish Historical Society, and I bring from them to you, ladies of the National Council, most cordial and hearty greetings. We are engaged in the gathering of facts of history, and you may rest assured that we are watching you with an historical eye. We expect you to work such achievements as to make an impress not only upon the Jewish women of America, but to uplift the community in which we live so as to make an epoch of our day and our generation. We hope and expect this not only for your sakes, but for the sake of historians, whom you are to furnish with material, for we promise you that we will reserve the brightest page in our annual records for the noble achievements of the National Council of Jewish Women. I observe with considerable satisfaction that history is one of the subjects to

which you give your attention, and to which you are endeavoring to give a new impetus. If, indeed, philosophy is to history as teaching by example, where is the history that contains a more complete and eloquent book of philosophy than the history of the Jews, which extends as an unbroken chain through four thousand years? The American Jewish Historical Society is not a sectarian institution. It is American. And as American Jews we feel it our duty to cast every light it is possible to bring to bear upon early colonization and development of civilization upon this great continent of ours. Dr. Kayserling, the eminent historian, has very truly said that the last chapter of the Jews on the Iberian Peninsula is their first chapter on the continent of America. It is generally believed—and now I want to take nothing away from the reputation of any woman living or dead—that Isabella sold her pearl necklace and her valuable jewels, for the purpose of fitting out the caravels of Columbus. Spanish historians themselves state that it was not Isabella; not because she was not generous enough to do this, but she had already pawned or sold her jewels to defray the expenses of the wars then devastating the Iberian Peninsula, and so it was not in her power to do it. But the money was furnished by no other person than the Treasurer General of Aragon, who was born of a Jewish mother and a Jewish father. Louis Santangel and Gabriel Sanchez, the Treasurer General of Aragon and the Councillor and Comptroller of Aragon, were the men who were really the patrons of Columbus. This is not a theory, it is the actual fact, corroborated as facts of history are corroborated. And the reports made by Columbus and sent home were addressed to the first two American Jews, as I think I must call them. Then it will be asked, were there any Jews with Columbus when he discovered this continent? As a matter of fact the entire register of the men who sailed with Columbus has been lost, but a great many of the names of the men who sailed with him have been recovered, and among them are undoubtedly five Jews. The interpreter whom Columbus took with him, Luis de Torres, was a Jew. A

nephew of the Treasurer General of Aragon, Sanchez, was delegated to go with Columbus by the special request of Queen Isabella. The surgeon of the ship was a Jew, and there were two other Jews upon the ships. I state this merely to bring forcibly to your minds that our work comes immediately within your sphere, and I wish and I hope, as only one or two members of your great Council are members of our Society, that you will come rushing in to us. We will receive you with open arms. I want to make one more statement in reference to American History, which I know will be of interest. The Jews driven out of Spain and Portugal were among the earlier settlers in South America, in Barbadoes, Brazil, Jamaica, and in other countries of that continent. The very first commerce developed by the Pilgrims and Puritans who came to settle the bleak New England shores was with the very South American countries wherein were settled the refugees from the Iberian Peninsula, and it is now pretty evident that but for the mercantile skill of those settlers, enabling the New England colonists to trade off the product of their soil, the settlement of New England and its prosperity would have been retarded surely for half a century. And we feel that we are doing a great service to the historians and historical writers of this country in bringing together these important facts bearing upon the development of this continent, and we feel that our studies and your inspiration must to a great extent go hand in hand. At any rate, we are delighted to take your hands, whenever you will proffer them to us.

The President: We shall next have the pleasure of listening to Dr. Leipziger, and I am going to ask him to keep to his three minutes, because the hour is getting late, and I do not wish to keep the audience too long, much as we should love to hear at great length from all our speakers.

Dr. H. M. Leipziger: *Madam President:* I am afraid that the distinguished representative of the United States in Turkey learned some of the Turkish manner of doing business. In the first place, he made a promise without

consulting one of the great powers, and having made that promise, with Turkish acuteness, he didn't keep it. And so I thank him for having consumed, not alone his own five minutes, but mine too.

I assure you, Madam, that I shall not consume more than the time allotted to me. Brevity is the soul of wit. And though I possess not wit, I still possess brevity.

I represent, since we are talking about the family, the oldest brother upon this platform. I was born long before the great Parliament of Religions. I am five years older than that. And in a family where the oldest is eight, the eight year old is very old indeed. Now, if there are two societies that ought to work hand in hand more than the Jewish Publication Society and The National Women's Council, I do not know them. I read in your prospectus that the object of your Society is to spread abroad the truths of the true religion, and the object of the Publication Society is to spread abroad the truths of the true religion, to get literature, to get all that emanates from the great scholars of our race and place it at your disposal, you, the women of Israel, to take it into every hamlet and every city of America and teach the law to your children, "when thou sittest in thy house, and when thou walkest by the way, and when thou goest out, and when thou comest in." And I have really more to say than that, because dearer and closer to you than any society is the Jewish Publication Society of America. We not only promise to publish things that you may write hereafter, but the first work that issued from the Society managed by men was written by a woman, and almost the latest work that issued from its press was written by a woman. And in its management the only woman is the woman who graces this platform as the President of this Society, and you may not know it, but the brains of the Jewish Publication Society with its fifteen directors, its Publication Committee, and its four thousand members, is one of the most intelligent women, not alone among American Jewish women, but among all women. I refer to Miss Szold of Baltimore.

And so I say to you, what greater courtesy can we pay to woman than that which we have given, and what we have done is but a promise of what we shall do in the future. We look with open eyes and open minds on this magnificent assembly, which promises to be an epoch in Judaism as it is an epoch in the history of woman. And as a result of your deliberations, I hope that, not alone shall peace and greater purity enter into our manhood and womanhood and a greater Sabbath into our homes, but among Jewish women shall be encouraged some of that biblical spirit which has impelled a woman of more than three score years and ten to cross the Atlantic and offer up her life, as it were, to the sufferers in the hospitals of the East. I refer to Clara Barton. I hope that through this Council shall go forth a spirit that shall make manhood and womanhood, boys and girls, all of us, better, holier, purer.

The President: I have the pleasure of introducing the representative of the Conference of Rabbis. Dr. Gries was prevented from coming, and has sent in his place Dr. Greenfield.

Rev. Dr. Greenfield: *Ladies and Gentlemen:* After so many greetings of affection and tokens of regard have been presented by the previous male speakers, it seems as if there were scarcely room enough to bring you the greetings of a hundred odd rabbis of our country. I am more than pleased to think that I am given the pleasure this evening to speak to you on behalf of a body of men who should most literally fulfil the words that we have heard,—join hands with the women in mutual self-elevation and mutual self-strengthening. The rabbis have these many years sought to influence the very people who to-day rise *en masse* to declare their loyalty to God and their fealty to Judaism, and it is because of my admiration for the purposes of this organization that I bring to the Convention my heartiest and sincerest greetings. I feel as if without the co-operation of women, as has been said before, our temples would be naught, our schools would be as nothing, our homes

would be reduced to the mere shadow of what they ought to be. I can see in the movement you represent the changing of the expression the "yoke of the law" to "the crown of the law." You are not assuming a burdensome path, but with all your hearts, with all your sincerity, and with all your soul you grasp the scroll of the law, and say, we accept it, we are willing to study it, we are willing to know what it means to stand upon the platform of Judaism.

It has been said and it has been denied that some rabbis are opposed to the organization. But I may say, and I think with a great deal of authority, that the ministerial body of this country has not the faintest idea of opposing your organization. Would it not stultify the thought and the action of the ministers, if they should attempt to oppose that which they have been teaching, that which they have been seeking to instil into the minds and hearts of the men and women scattered broadcast through the land? May, then, this convention, so auspiciously begun to-night, continue; may the labors incidental to your meeting be crowned with the success which you so highly deserve, and may the roseate hue of the bright sunrise grow ever greater, until standing at the meridian you will achieve all the glory, all the greatness, for which you are aspiring, praying for the aid of God, for the help of the Almighty.

ADDRESS OF THE PRESIDENT OF THE NATIONAL COUNCIL OF JEWISH WOMEN.

Three years ago at the Congress of Jewish Women, it was my privilege to extend to our guests, in the name of my City and of the Committee for the Congress, a hearty welcome. It was upon that occasion that we became conscious of the possibility of an "increasing purpose" in our work, and this consciousness, crystallizing, found its expression in our National organization, the Council of Jewish Women, in whose name I bid you all welcome.

My first words must be words of gratitude for the kind greetings we have received from our hosts and the friends who are with us from other organizations. We accept thankfully the hospitality so graciously offered, and we would assure you of our sincere appreciation. I trust the hours we pass together may be of mutual benefit and enjoyment.

To the delegates from other organizations we give in exchange our warmest greetings. To the Council of Women of the United States we seem as daughters, allied with them in the great practical efforts of the time in our own and other lands. To our friend, the President, we owe many lessons in sacrifice and service. To the Federation of Clubs we are as sisters, interested alike in higher literary and educational purposes. Represented as it is, by its President, a dear friend, whose work in the Congresses of 1893 has gained for her recognition from a whole world—by one who has given the first impetus to our National organization—it is doubly welcome. For the *Treue Schwestern*, the only other national organization of Jewish Women, we cherish a cousinly feeling. We know that they are what their name implies. With the work of the Jewish Publication Society, the Jewish Historical Society, and the Jewish Chautauqua, our own is closely allied. Whatever extends their interests furthers the purposes for which we exist.

I should not feel content to address the Rabbis collectively. To each one I would bring the greeting of a grateful heart for kind encouragement and assistance given. Not one to whom we have applied but has readily given time and thought to our work, and many through the medium of the press have brought words of cheer. Naturally, some have differed with us, and failed to see a field for our usefulness. Others have thought that we might interfere with existing institutions; but these cases have been exceptional. Where we asked for kindness, we received generosity, and in the name of the Council I extend our heartiest thanks, and beg for continued assistance and

advice. To the congregations who have so kindly opened their doors to our Sections for the pursuit of our work, we are grateful. Though not directly allied, we yet supplement their work. To the Jewish press we are under great obligations, for their columns have been freely given, and the managers have used their influence to extend our work.

Words fail me to thank you, our New York sisters, for your unbounded loyalty and love. To Mrs. Beer, your able Chairman, we owe deepest gratitude for her unswerving fidelity, able support, and leadership in the difficult and constant work demanded for the Convention. More than in our gratitude and appreciation, she will find her reward in the unselfish assistance and ready support you have given her, in the willingness to hold up her hands, and as a kind deed never finds its complete fulfilment with the intended beneficiary, so your kindness and love have extended far beyond the limits of your homes, going to the hearts of those who required your assistance, and are bedded in the souls of all our sisters throughout the land.

And lastly, to you, our delegates, I extend, in my own name and in behalf of the National Board, a hearty, cordial welcome. Some of you are old friends of Congress days, and the wish to meet again planted the thought of National Organization firmly in our hearts. For affections grow like tropical flowers in the short life of man. What would be expressed and realized must be done quickly, and almost ere we were aware of it, have we come together again in larger interests and in fuller knowledge of each other, to join for greater efforts. May we achieve faithful reward by inspiring love for the Council and its work, that we may become a great power for good, a blessing in our generation!

We represent twenty-two (22) States and fifty (50) Cities, and I know that all of you join me in extending a special greeting to our sisters from Montreal and Toronto, who represent our first flight across the border.

The work of the Congress Committee closed with the publication of the Proceedings and Papers, which was

kindly undertaken by the Jewish Publication Society. The officers elected at the meeting for organization, September 10, 1893, have remained unchanged. Directors were appointed by your President in accordance with the power granted her. The first draft of the Constitution was made by the President, was revised by the Constitution Committee, and then by the National Board, and finally accepted. We found it well adapted to our needs, and under it we have been able to establish a permanent, prosperous organization. The Officers and Directors, one and all, have been faithful and earnest, and I thank them for unswerving confidence, kindness, and loyalty. They have sacrificed their time to your interests; have given your President the encouragement so necessary, and have thus enabled the work to grow. Especially must I acknowledge the efforts of our indefatigable Corresponding Secretary, Miss Sadie American, who has devoted herself to our cause with heart and soul, and by her devotion, ability, and energy has extended our power, and developed it to its utmost. At all times has the desire to do the best for the Council been her guide, and she has repeatedly sacrificed comfort and inclination to the interests of our Society. In expressing my thanks for her able support, I do but feeble justice to her efforts, and the Board of the Council joins me in acknowledging her faithful, constant, disinterested work during the past three years.

We are thankful that we who began together are yet privileged to live and work. But one death has occurred in our ranks—the Vice-President for Illinois, Mrs. Henriette Rosenfield. A lifelong, dear friend to many of us, an example to all, a friend to the poor and needy, a strong arm to the organizations of Chicago, in which she was an earnest, faithful worker; a Jewess in thought and deed, her name and example will live forever.

While the growth of our organization has been mainly due to the efforts of the officers, aided by some of the Vice-Presidents of States, the practical work has been planned by our Committees, who as originators of our methods are

the ones to whom praise for the good work in each Section is due. With the exception of the Chairman on Religion, Mrs. Minnie D. Louis, whose excellent plans for study have been our leading-strings, we have the assistance of those appointed at the outset. The Board accepted with extreme regret the resignation of their able, diligent, faithful companion in work, realizing, however, that her energy and usefulness are being taxed to their utmost in her own city.

No salaries have been paid, although our Constitution provided for a salary for the Corresponding Secretary; she declined to accept it. It was only a few months ago that a stenographer was employed, owing to our utter inability to attend to our correspondence otherwise. In addition, hundreds of letters have been written by the President and the Secretary.

The due has been placed at the lowest possible amount, so that even the poorest woman need not be excluded. It is earnestly hoped by your officers that this small tax will not be increased, but that those fortunate enough to be financially able to do so, shall voluntarily agree to provide the funds necessary for carrying out the literary, philanthropic, and social plans of the Sections. The money paid into the National Treasury has been carefully guarded, so that the utmost might be accomplished, and the members receive the greatest possible returns. It is, of course, of vital importance that our organization be as widespread as possible, that we may gain strength and numbers. For the purpose of organizing, visits from one of the officers are almost imperative, and a fund to enable the Vice-Presidents to organize is most desirable. Some of them have traveled at their own expense. This should not be the case, since it is as much as we can ask of our officers to sacrifice their time to our work. We should have a list of patrons for the present, by whom such funds should be supplied.

It is of vital importance that our dues be promptly collected. Let us be business-like in our methods and management.

Your President has been privileged to be the guest of the

Baltimore, Cincinnati, Cleveland, Columbian, New York, Newark, Philadelphia, and Youngstown Sections, and to assist in organizing Sections in Chicago, Louisiana, Mo., Louisville, Milwaukee, Peoria, St. Louis, Washington, and Springfield, Ill. In addition many calls have come which she regretfully was obliged to decline. I extend my thanks to the sisters whose cordial greetings made home wherever I came, for the many kindnesses that have been bestowed, for encouragement given, for friendships that have been formed—beautiful memories that will forever be cherished.

It has been quite difficult to organize in many cities, because the officers of older organizations objected, each believing that the needs of the city were being satisfied. But we persisted, claiming a new field, and we have been fully justified. It would have been, and would still be, exceedingly unwise to federate existing associations, because in many cases old feuds and jealousies render harmonious work impossible. It may be possible in future to devise some method whereby affiliation may be secured. No purpose was further from our thought than to abolish existing organizations, for that would have withdrawn from the field many old, faithful, competent workers. On the contrary, we desire all of our members to be faithful supporters of existing institutions, using their influence to bring about specialization, prevent duplication of work, increase possibilities. In the philanthropic field great need exists everywhere for better and more complete organization. New York undoubtedly leads in good methods, and it should teach them to other cities. No time should be lost in perfecting a National Organization of Jewish Charities, saving time, effort, and money. Let us insist upon the most scientific methods. Let us pay more for salaries and proper investigation, for such work is better done by those to whom it is a vocation than by those for whom it is a pastime. This does not render personal service and friendly visiting superfluous, but more efficient, and secures juster measures of relief and aid. Let all our efforts tend to prevention rather than cure.

Our Sabbath School work has but begun. In this field we should be most potent, leading and guarding the men and women of the future, for therein lies our greatest power. Through the school and home must women wield their greatest influence, counteracting the disadvantages of wealth and leisure as well as those of poverty, preventing moral deterioration. In all our efforts in the widest fields we must aim at the elevation of the home, that bulwark of society, remembering the standard established by our forefathers. We must train the children to love the higher things of life—the treasures that cannot be bought and sold—thus securing for them the consolations of thought-life that never fail.

A field in which there is much room for our efforts is in the music of the Synagogue. A friend of mine told me not long since that her brother was visiting a certain city on a Sunday morning, and, wishing to go to church, visited the nearest one. He heard the prayers and the songs, but not until an old Hebrew melody was sung just before the sermon, did he know that he was in a Jewish temple. Now, I fancy, if he had been a Jew, it would not have taken him so long: he would have known that he was in a Jewish synagogue the moment he heard the tones of "Ave Maria" or "Cantique de Noël"!

Objections have been made because we are a women's organization. We had not intended to exclude men. Whenever a Section has desired to have men and women, we have endeavored to assist it to the fullest extent; but no objections have been made by the men themselves. We expect to admit them whenever they clamor for admission. Up to the present time they have not clamored.

Our Program provides for the study of Jewish History and Literature and the best Methods of Philanthropy to be pursued in small circles. We insisted upon the study of both branches of our work in order to widen the field for those who have been pursuing one or the other. We encourage our Sections to undertake such practical work as their cities seem to require. We also provide that quar-

terly meetings be held at such time when wage-workers can attend, thus ministering to the needs of our minorities.

We realized from the first that a Jewish national organization had but two purposes for existence—religion and philanthropy—in this land of liberty where the most sacred day in the life of a man should be the day on which he receives his right of citizenship. For the laws of the Jews were civic laws. Jewish virtue was inseparable from civic virtue. All the laws binding upon citizens were religious laws. Would that we Jewish women might ring the pæan of religious liberty to all wherever they dwell—the right of citizenship to all who observe the laws! At our Congress a minor tone resounded for the affliction of our co-religionists in Russia. The only answer to our prayers was a mournful echo of our own helplessness, and to-night our hearts go out to our fellow-beings in Armenia. Would we know the details of their suffering, let us read our own History, where torture, famine, and cold track with dead bodies our pilgrimage through the centuries. Let us hope for a time when the pure robe of Religion will no more be trailed in the dust to cover national sins, greed, and ambition.

And we, drops of blood from one great artery, who have come from distant homes, leaving the best of what the world holds for us, why have we come? What is our purpose? What can we hope to accomplish? We are here to pledge our faith in the old tradition that women, the mothers of Israel, must light the Sabbath lamp, symbolic of the perpetual light of the Torah; to keep that light burning brightly, for when it is extinguished, darkness must fall. We are here to affirm that for us there is no sign spelling the fate of our Faith in assimilation or absorption. It was during the Parliament of Religions that one of the noble leaders, under the inspiration of the time, exclaimed to one of his flock: "In the light of this glorious achievement, I see the day of a universal religion close at hand." And she, in her enthusiasm, replied: "Yes, and when it comes, it will all be Baptist!" This scarcely agrees with the vision of our forefathers.

Our ancestors, praying through the ages for the "time of Messiah, when all nations shall be one, and God's name shall be one," could see in their days no signs of realization of their glorious vision—scarcely more than a faint glimmer of universal tolerance. And we, living not in the past, but obedient to the obligations which it imposes, not withered stems from decaying roots, but glowing with health and the life-blood of the present, trusting in the Absolute Wisdom and Absolute Justice, believe that there is yet a mission and purpose for Judaism. We do not admit that any religion has abrogated the necessity for Judaism in the world, nor has any taught greater love, truer justice, fuller mercy.

We ask ourselves, What do we know of our religion? Very little. But we are no exceptions to the rule in point of ignorance. If Christianity were more carefully studied, we might hope for a Brotherhood of Man practised outside of the Cannibal Islands or among converts in India. If it were generally understood that Christianity and Mohammedanism were genuine daughters of Israel, we might hope for less unfilial treatment.

Let us see to it that our Literature, living with its heart in the remote past and guarded as the most sacred possession in days of trial, is not neglected and forgotten by us. It is true, our lives are crowded with the fullness of all things, and all sorts of homœopathic methods have been introduced to make study easy to be taken. We get our knowledge by balloon ascensions into the spiritual clouds for a few moments, and we are provided with parachutes to let us down easily again into the material world. It is that sort of study which destroys historic consciousness, and gives rise to all sorts of fads of the hour. Let us take as our example the Jew of the Ghetto, with whom study is a serious matter; who from his earliest years until his eyes close in death, holds to his heart his Jewish books. In recent years Semitic studies have been introduced into some of our colleges. Let us attempt to have our brothers and sons enter classes in Semitics as they do the Latin and

Greek, inciting them to the study of the language that has ministered to the spirit, as has none other.

We shall not attempt to accomplish all that other organizations have attempted and failed in. We have not come to criticise our Rabbis, but we are aiming to become intelligent pupils, for sixteen to one is a small ratio when applied to women and men visiting our synagogues. We will not pose as "Literati" to discuss the value of the Rubrics. Our papers are exponents of our needs. We are not here to create sentiment or compose a new melody for marching to Jerusalem; nor are we here to destroy faith in any dream or hope. Opinions expressed from this platform will be those of the individual, and let us be tolerant, courteous, and just to each other. Let us realize what power is in our hands, because of the national and international character of our work, to extend which is the duty of each individual member. Let us be entirely free from personalities, and yet have freest discussions. We are not here to advance the cause of Orthodoxy or Reform, but for the truths of both, a sisterhood to study and discover the God-idea as it is revealed to us in our History and Religion.

And we are here to proclaim our conviction that Judaism is needed in the world. For religion is the expression and evolution of the most divine thought that has ever burst into consciousness in the mind of man, revealing the soul, at one with the Soul of the Universe, and in our Judaism are concentrated the greatest ethical and religious thoughts of a greater number of God-intoxicated souls than have given birth to any other creed. In the grand symphony of Faiths rising from the hearts of men, with its tones of trust in the power of star and stone, swelled by the sounds of helplessness without Mediatorship, must be heard, "in perfect diapason," the fearless note that face to face may we know the Creator—the God whose Oneness is the theme for the swan-song of the Jew.

Religion is needed in the world. Whatever may be said against its methods in the past, to-day with the light of science removing all superstition, it is capable of producing

the very best. Religion is needed to strengthen and reinforce our moral and ethical leanings. Not all are born with a holy passion for the right. Genius for righteousness is quite as rare as genius in other lines, and religious thought and instruction must generate the laws that prevail among men, and should be the potent element in their environment.

It is a Jewish thought that, "knowing, we shall do." A fuller knowledge of our History and Literature will bring to many faith and trust in the good of the world, the joy of living, content in attaining all the possibilities of our present existence—all fundamental principles of our religion. Let us realize the power of individuals, joined for good purposes.

A true Jewish womanhood, a Jewish life and home, true to our spiritual inheritance, true to the flag under which we live, faith in God's providence—these are the ties that bind us—this the Jewish thought that shall belt the globe, bringing its message of higher life, of spiritual aims and purposes, "practising justice, loving mercy, and walking in modesty and humility before God" in His light. For this have we come together.

The Convention adjourned to Monday, November 16th.
at 9:30 A. M.

MONDAY, NOVEMBER 16, 1896.

MORNING SESSION.

The Convention was called to order at 10 A. M.

The President: The first order of business this morning is the reading of the report of the Credentials Committee. Mrs. E. Mandel, Chairman, will present the report.

REPORT OF CREDENTIALS COMMITTEE.

Madam President and Members:—Your Committee respectfully beg to submit the following report:

Credentials have been presented by three (3) National Officers, four (4) National Directors, eight (8) members of the three National Standing Committees, and sixty-seven (67) Delegates and Alternates, namely,

OFFICERS.

Hannah G. Solomon (Mrs. Henry), President,
Babette F. Mandel (Mrs. Emanuel), Vice-President,
Miss Sadie American, Corresponding Secretary.

COMMITTEE ON RELIGION.

Miss Julia Felsenthal, Chicago,
Miss Sarah Lyons, New York.
Miss Mary Cohen, Philadelphia.

COMMITTEE ON PHILANTHROPY.

Carrie S. Benjamin (Mrs. M. C.), Denver,
Isabel R. (Mrs. Joseph) Wallach, New York.
Pauline Witkowsky (Mrs. Conrad), Chicago.

BOARD OF DIRECTORS, Chicago.

Mrs. Conrad Witkowsky, Miss Julia Felsenthal,
Mrs. Chas. Stettauer, Miss Anna B. Einstein.

DELEGATES AND ALTERNATES.

ALBANY. Delegates—Miss Bessie Myers, President; Mrs Albert Hessberg. Alternates—Mrs. J. H. Blatner, Vice-President; Mrs. Henry Sporborg.

ATLANTA. Delegate—Mrs. Joseph Hirsh, Vice-President for Georgia. Alternate—Mrs. Jos. T. Eichberg.

BALTIMORE. Delegates—Mrs. J. I. Cohen, President; Miss Rose Sommerfeld, Secretary. Alternate—Mrs. Eli Strouse.

BRADFORD. Delegates—Mrs. Jennie C. Galland, President; Mrs. Jennie Harris.

BROOKLYN. Delegate—Mrs. Carrie Taubenhau, President. Alternate—Mrs. D. Stern.

BUFFALO. Delegates—Miss Elizabeth Hirshfield, President; Mrs. Julius Altman, Vice-President.

CHICAGO. Delegates—Mrs. C. Witkowsky, President; Miss Anna B. Einstein. Alternates—Mrs. Garson Myers, Secretary; Miss Amy Witkowsky.

CINCINNATI. Delegates—Miss Clara Block, President; Miss Hannah Marks. Alternate—Mrs. Louise Mannheimer.

CLEVELAND. Delegates—Mrs. M. B. Schwab, President; Mrs. Francis Haiman.

COLUMBIAN. Delegates—Mrs. Ph. Hamburger, President; Miss Nora Amberg. Alternate—Miss Ida Hanauer.

DENVER. Delegate—Mrs. M. C. Benjamin, President.

DES MOINES. Delegates—Mrs. H. Riegelman; Mrs. W. Joseph.

DETROIT. Delegate—Mrs. J. H. Friedman.

KANSAS CITY. Delegate—Mrs. C. D. Axman.

MARION, IND. Delegate—Mrs. Etta L. Nussbaum, President.

MEMPHIS. Delegates—Mrs. Albert Miller, President; Mrs. Eugene Lehman.

MILWAUKEE. Delegates—Mrs. S. Levy, President; Miss Jennie F. Mahler, Secretary. Alternate—Mrs. J. Herman, Vice-President.

MONTREAL. Delegates—Mrs. Meldola De Sola, President; Mrs. J. S. Leo, Treasurer.

NEW YORK. Delegates—Mrs. Sophie Beer, Vice-President for New York State; Mrs. Rebekah Kohut, President. Alternates—Mrs. Esther Ruskay, Vice-President; Mrs. D. P. Hays.

NEWARK. Delegates—Mrs. Hattie Spier Weinberg, President; Mrs. H. Grata, Vice-President for New Jersey.

OIL CITY. Delegate—Rachel F. Lowentritt, President.

PEORIA. Delegates—Mrs. Ida Z. Frazer, President; Minnie G. Greenhut.

PHILADELPHIA. Delegates—Miss Laura Mordecai, President; Miss Gertrude Berg, Secretary. Alternates—Mrs. Henry Hahn; Mrs. Henry Berkowitz.

PORTLAND, ORE. Delegate—Miss Ruby Jacobs.

QUINCY. Delegate—Mrs. Jonas Mayer.

ROCHESTER. Delegate—Miss Rose Landsberg, President. Alternate—Mrs. Miriam Landsberg.

- ST. LOUIS. Delegates—Mrs. H. Jacobson; Miss B. Sale.
SAVANNAH. Delegate—Mrs. F. Joseph. Alternate—Mrs. Roos.
SYRACUSE. Delegates—Mrs. Pauline Elsner, President; Marilla G. Guttman.
WASHINGTON. Delegates—Miss Lillie Cohen, President; Miss Hetty Abraham, Secretary.
YOUNGSTOWN. Delegates—Mrs. C. Theobald, President; Mrs. Leo Guthman.

BABETTE MANDEL, Chicago,
Chairman.

There were present about two hundred and fifty members, coming from cities outside of New York.

Congratulatory letters and regrets were received from Mrs. Hattie Heller, St. Louis, Vice-President for Missouri; Rebecca N. Judah, President Louisville Section, and the Hon. Simon Wolf, Washington, D. C.

The report of the Recording Secretary, Carrie M. Wolf, was read by Miss Berg, the acting Secretary.

REPORT OF THE RECORDING SECRETARY.

Madam President, Fellow-Members, and Friends:—Your Recording Secretary begs to submit the following report:

The last days of the Congress of Jewish Women found the conviction deeply rooted in the minds of all the women who had made that assemblage memorable, that from it an organization should spring, strong and permanent, binding the Jewish Women of the nineteenth century together in bonds of broader sympathy and closer fellowship. The need to keep awake that Jewish self-consciousness which had been aroused so strongly by their work had months before come to those who had labored for the Congress, and this organization of ours to-day is the expression of the craving which they felt for more thorough knowledge of the true bearing and teachings of our religion and a broader sympathy with each other's aims and ideals. There seemed to that meeting, called to consider the advisability of permanent organization, but one woman for the place of Presi-

dent, and indeed, there was but one—she who, by her consummate skill, by a wise generalship that a veteran might have envied, marshalled that band of women, the echo of whose true, far-reaching tones comes to us to-day so clearly and so forcibly. To that wise leader it was felt that the infant organization could be safely trusted, and we of the Board alone know how faithfully, how unselfishly, with what patience and sagacity, she has served you. There she has been ever faithful at the helm, and with her your unwearied, watchful, dauntless Corresponding Secretary, pulling with a long stroke and a strong stroke, and an energy which knew no relaxation, away from the shoals, out of the shallow waters, and into the middle of the stream.

Official propinquity being necessary for the first years, the other officers were chosen from among Chicago women, and the President was instructed to appoint Local Directors. The officers of the Board as elected are: Mrs. Henry Solomon, President; Mrs. E. Mandel, Vice-President; Miss Sadie American, Corresponding Secretary; Mrs. J. Harry Selz, Treasurer; Mrs. L. J. Wolf, Recording Secretary.

At the first meeting of the Board, held on December 12, 1893, the appointment of the following Directors was announced: Mrs. Charles Stettauer, Mrs. Max Leopold, Mrs. Conrad Witkowsky, Mrs. Charles Haas, Mrs. J. Stolz, Mrs. Leo Fox, Miss Annie Einstein, Miss Julia Felsenthal.

Although some changes have meanwhile been made, to-day the Board, with one exception and one addition, stands as originally appointed. Mrs. Radzinsky was in January, 1894, appointed in place of Mrs. Fox, resigned, and in the spring of 1896 Miss Rose Kaufman was added. The members of the Board have been faithful in their attendance and earnest and painstaking in the discharge of their duties. They have tried to touch the quick of every question presented to them, and though the problems have been many-sided, and opinions varied, the discussions have been free from passion, calm, and harmonious.

The Constitution Committee—with the following membership, Mrs. Henry Solomon, Mrs. C. Witkowsky, Mrs.

H. L. Frank, Miss Sadie American, and Mrs. L. J. Wolf—was appointed at the first meeting, and labored to such good purpose that on January 23, 1894, the Provisional Constitution was submitted to the Board and was ratified. At the following meeting the Constitution for Local Sections was approved, and as soon as possible copies of both, with a full, clear circular letter, drawn up by the Corresponding Secretary and endorsed by the Board, were distributed in the various cities.

The work of appointing Vice-Presidents was begun at the first meeting. To find the fit and the willing woman in each State was work entailing much correspondence, and needed time and caution, but when once found, the propaganda which our indefatigable President and Corresponding Secretary had been constantly carrying on received an immense impetus.

In February, 1894, the proposition made by the National Board to the Jewish Publication Society of America to publish the papers of the Jewish Women's Congress was accepted by the Publication Society. The admirable way in which the papers were edited and published was keenly appreciated by the Board and gratefully acknowledged.

The appointment of the two Standing Committees followed closely in the early part of 1894. The members of the Committee on Religion appointed were: Mrs. M. D. Louis, Chairman, Miss Sarah Lyons, Miss Lillie Hershfield of New York, Miss Mary Cohen of Philadelphia, and Miss Julia Felsenthal of Chicago. The excellent work of this Committee is shown by its report and recommendations, which present so admirable and consistent a scheme of thought. These were carefully considered by the Board and fully discussed, and, with a few revisions, heartily endorsed. It has been the constant effort of the Board to bear in mind the heterogeneous character of our organization, and the revisions were suggested with a view to making the program acceptable to both the radical and orthodox elements of the Council.

The Committee on Philanthropy was appointed at the

same time as its sister Committee, and it, too, is known by its good works. This Committee, Mrs. Benjamin of Denver, Chairman, Mrs. I. M. Apple, Mrs. Holzman of Denver, Miss Julia Richman of New York, and Mrs. Conrad Witkowsky of Chicago, sent in its report, which was full of practical wisdom, and which, somewhat condensed, was accepted as eminently satisfactory.

These reports, together with certain additional recommendations by the Board, were published as the program for 1894-1895. In addition to this, the monographs issued by the New York Charity Organization, a report contributed by the Chicago Section setting forth its summer work, and a leaflet contributed by Mrs. Mandel on the Elise Frank Fund for the Education of Jewish Orphans in the Home, have been distributed, in the hope that the members of the Council might find them helpful and suggestive in their philanthropic work. It was the desire of the Board to issue a pamphlet on the development of Judaism in America, in which should be papers from the leading exponents of the various shades of belief. Our effort to collect the papers was not successful, but pamphlets on religious subjects will be issued during the ensuing year.

In a retrospective glance at the work of the Board it is necessary now and again to recur to the Congress of Jewish Women. The pioneer work of the Directors of the Congress brought them many anxious moments and to many rough roads, but to one woman they could always look for encouragement and wise counsel, and remembering her gracious helpfulness, the Board in January, 1894, unanimously voted Mrs. Ellen M. Henrotin honorary life member of the Council.

During this month the copyright and assets of the hymn-book, which had been the property of the Congress Committee, were turned over to the Council.

In April, 1894, a motion was passed to organize Junior Branches of Local Sections, "one member of whose Board shall be a member of the Local Section." The Council holds a welcome for all, young or old, radical or conserva-

tive, yea, even male or female. No Junior Sections have as yet been formed, as our energies were needed for the formation of regular Sections; but when we realize that the Council itself is verily a junior still, the marvel is that so many of its hopes have been fulfilled, not that some are still to be consummated.

A slight change in the Constitution was made at about this time, changing the time of the general meeting from January, as announced, to May.

In October, 1894, the National Council of Women of the United States sent us a cordial invitation to join their organization, and the Board unanimously favored the affiliation, for our purpose has been to find the agreement between things that differ that shall lead to a larger harmony and a better understanding. When, therefore, the National Council of Women of the United States held its Triennial Convention in Washington from February 19th to March 2nd, 1895, Miss American was appointed our delegate, each affiliated organization sending its President and one delegate to the Triennial. One-half of the evening of February 28th was assigned to the Council. Our program included a greeting by Mrs. Solomon; "Social Obligations of Religion," Miss American; "Religious Education of Children," Mrs. Wallach of New York; and "Hebrew and Greek Genius; their Influence on Civilization," Mrs. Benjamin, Denver, and a report of our work made by the President on the afternoon of the same day. The Women's Christian Temperance Union shared the evening with us, and its President, Miss Frances Willard, said, "If an organization one year old, and with only thirteen hundred members, can present such women and such a program, what may we not expect in future?" The papers have been printed in pamphlet form, and are a valuable addition to our Council literature.

The Board of the Cotton States Exposition invited the Council to have a "Council Day" in November, 1895. The Board deemed it inadvisable, however, to expend either time or money for this; but the Council again took its place

with the other members of the National Council of Women of the United States during its week in Atlanta. The President being unable to go, the Corresponding Secretary alone officially represented us and reported our work. Miss Clara Block of Cincinnati was chosen as essayist, and her paper on "The Messianic Idea of the Jews" was a noteworthy contribution to the Conference.

The advantage obtained from an exchange of ideas has been very great, and we have been stimulated and helped in our work by a knowledge of the work done by others.

A request to send delegates of the Council to the Elizabeth Cady Stanton celebration was answered by the appointment of Mrs. Beer and Mrs. Kohut of New York as delegates. Shortly after we were invited to send a fraternal delegate to the Annual Convention of the Women's Christian Temperance Union held in Baltimore, and Miss Sommerfeld was chosen to represent us. Again, in April, 1896, a cordial invitation came to us from the General Federation of Women's Clubs to send fraternal delegates to their Convention held in Louisville. Mrs. Solomon, who reported our work, and Miss American were appointed.

It has been the policy of the Board to spread the knowledge of our work so that all, whether in a position to co-operate with us or not, might know our aims and our purposes. Then, too, it has been well said that "In a multitude of counselors there is wisdom," and the membership of these several organizations is large and varied. The Federated Clubs, for example, are bound together by many ties, literary, social, charitable, etc., and though ours is in no sense a literary association, our bond is certainly charitable and somewhat social; and so the discussions at these Conventions held valuable hints for us, both for our work and for our play.

In April, 1895, the question, "Shall we have a motto? Shall we have a badge?" were considered by the Board. Desiring, however, to obtain the opinion of every member on the matter, the questions were referred to the various Sections, and valuable suggestions were received from

many. As, however, all did not respond, a Committee on Motto and Badge was appointed, its members being Mrs. Landsberg, Rochester, Mrs. Mendes, Savannah, and Mrs. Radzinsky, Chicago, who will report to this Convention.

In view of the very rapid growth of the Council and the enthusiasm with which it has been received, it has been deemed wise that no one without the proper credentials shall be recognized as a delegate of the Council when visiting the various Sections. This, so that no word may be officially spoken that is not well tempered and wisely considered.

Several of the Vice-Presidents and the Chairman of the Sabbath School Committee have done good work in organizing new Sections. Always in the lead, however, in the work of promoting have been your President and Corresponding Secretary. They have considered no personal sacrifice too great to be made for the Council. From East to West, from North to South have they traveled, and with a perfect genius for organizing, have added recruits to our ranks from every place they have visited.

Owing to some delay in getting out the year's report, all the National Committees were instructed to have their reports in no later than July 1st. Many requests for extra reports were sent to the Board. It was found, however, that compliance with all would lead to the free and unlimited coinage of reports, and as this would have been a financial strain disastrous to our treasury, it was decided that no extra reports could be sent gratis.

Early in 1895 it was found expedient to amend the Constitution regarding delegates to the National Conventions. Much discussion among the members of the Board and careful consideration of the methods of other national societies, convinced them that such an amendment was wise and necessary. The decision of the various Sections was almost unanimous in its favor. The Sections as amended read:

"Article VII, Section 1, Paragraph 2. Each Section of the National Council shall send to these meetings the Presi-

dent and one delegate or their proxies, and each shall be entitled to two votes. The voting members of the meeting shall be the National officers, the President, Vice-President, Treasurer, Recording and Corresponding Secretaries, and the President and delegate from each Section or their proxies.

"Constitution of Local Sections. Article IV, Section 4. Each Section shall send to the general meetings of the National Council of Jewish Women the President and one delegate or their proxies.

"Section 5. At the general meetings of the National Council of Jewish Women each Section shall be entitled to two votes, to be cast by the President and its delegate or their proxies.

"Section 6. All members shall have the privilege of proposing questions and of participating in all discussions at the general meeting, but not of voting."

It must be borne in mind that the Constitution as it now stands is merely a provisional constitution, and therefore in January 1896 a Committee on Revision of Constitution was appointed, whose members are Mrs. Rosenberg, Philadelphia, Mrs. Beer, New York, Mrs. Cohen, Minneapolis, Mrs. Miller, Memphis, Mrs. Benjamin, Denver, Mrs. Solomon and Miss American, Chicago, whose report will be submitted.

During the autumn of 1895 certain strictures on the National Board appeared in the editorial columns of the *American Hebrew*. The Corresponding Secretary was instructed to prepare and submit a reply to these. This reply was unanimously approved by the Board, and ordered to be sent. The Board deplored the necessity of answering, but the strictures were of such a nature that no other course seemed dignified or possible. A later editorial, however, relative to the same matter, was passed over without comment. Somewhat earlier in the year, the *American Hebrew* had through its representative, Mr. Cowen, made a proposition to the Board to act as the official organ of the Council. The Board, however, was not ready to accept the proposi-

tion, nor a like one from the *American Jewess*, and continued to send its official communications to all the Jewish papers; the *American Hebrew* refusing to print the communications over the official signatures, the Board felt compelled to instruct the Secretary to abstain from sending it further official communications.

Some questions having arisen as to the time of paying the annual due, the Corresponding Secretary was instructed to send a circular informing the Sections that the first payment of the due be considered in the light of an initiation fee, and that all members entering before April 1st must pay again at the beginning of the fiscal year, May 1st.

The second reports of the two Standing Committees published in September, 1895, enlarged the scope and perfected the methods of the first. To these two reports was added that of the Sabbath School Committee, a Committee for which provision had been made in the Constitution, but whose appointment had been postponed until March, 1895. Miss Julia Richman, whose resignation from the Philanthropy Committee had been regretfully accepted, was at once appointed Chairman of the new Committee. With her are associated Miss Rebekah Lesem, Quincy, Mrs. Shulman, Kansas City, Miss Ella Jacobs, Philadelphia, and Miss American, Chicago. Despite its late appointment, this Committee went energetically to work, and its report teems with helpful suggestions and strong appeals. These reports, together with a comprehensive and excellently-prepared "Plan for the Study of the Prophets," by Miss Lillie Hershfield, of the Committee on Religion, were published as the program for 1895-1896, with the strong approval of the Board.

An advantageous arrangement has been entered into with a book-house whereby the firm publishes a catalogue of books for the Council, and gives its members the usual trade discount, it being understood that the purchases are to be made through the Board. The Council also acts as agent of the *Jewish Publication Society*. The proposition of the *Jewish Chautauqua Society*, offering membership in that

Society to the members of the Council for one-half its regular fee of 50 cents, that is, 25 cents, was accepted, and the Corresponding Secretary was instructed to send a letter to the various Sections calling especial attention to this arrangement.

In January Mrs. Louis, the Chairman of the Committee on Religion, sent in her resignation, which the Board, recognizing her valuable services, accepted reluctantly and with regret, and Miss Julia Felsenthal was appointed Chairman in her stead. Previous to this, Mrs. Wallach was chosen to fill the place on the Committee on Philanthropy left vacant through Miss Richman's resignation.

As the time for holding a Convention approached, suggestions were requested from the various Sections as to time, place, and subject matter. From Philadelphia and Baltimore came cordial invitations to meet in their cities; but this time and this place are an expression of the wish of the majority of the Sections, and an answer to the kind invitation of the New York women. Mrs. Henry Solomon, Miss Sadie American, and Mrs. L. J. Wolf were appointed a Committee on Program and Convention, and Mrs. Beer of New York was appointed Chairman of the New York Committee on Arrangements. Fraternal delegates were invited from the National Council of Women of the United States, General Federation of Women's Clubs, International Council of Women, *Treue Schwestern*, Union of American Hebrew Congregations, Conference of American Rabbis, American Jewish Historical Society, and the Jewish Publication Society. All these organizations have honored us with an acceptance save the International Council of Women, whose President, in a courteous communication to our Corresponding Secretary, explained that the organization could only be officially represented at a meeting of a National Council of a country. The subsequent meetings of the Board were largely given up to the discussion of Convention business.

And so we approach the close of our third year. To your Board these past three years, when we took our first falter-

ing steps and with hope and courage learned to spell success, were years of steady, interesting work. We had our growing pains, but they did not last long, and with each new Section we gained strength and exuberant confidence in the permanency and worth of our work. Slowly but surely and irresistibly, Section after Section was added, until we are now fifty Sections strong. Each new Section as it was added came to us with the divine enthusiasm of youth, and the letters of hope and good cheer which were sent us, were the glad tidings on which we fed and grew strong. Many of our burdens you have all been asked to share with us, for whenever it has been possible, the Board has endeavored to obtain the sense of the entire Council on important measures. It has been our effort to make the policy of the Council conciliatory and liberal. The Council has grown beyond the expectations of the most sanguine, and it has prospered. May it continue to prosper, and become more and more a potent factor in American Judaism.

CARRIE M. WOLF, Chicago,
Recording Secretary.

On motion of Mrs. Harris of Bradford, Pa., duly seconded, the report was adopted.

The Report of the Treasurer, Bertha A. Selz, was read by Mrs. Conrad Witkowsky, Chicago.

REPORT OF THE TREASURER.

A word of greeting, congratulation, and sincere regret from the Treasurer of the National Council of Jewish Women to our honored President and the brilliant audience here assembled; congratulations for the good work accomplished by the Council since its day of organization; regret at not being with you in person, but she is with you in spirit. Praying that the Council may flourish in the future as it has in the past, she respectfully begs to submit her report:

REPORT OF THE TREASURER

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FOR THE YEAR ENDING MAY, 1895.

RECEIPTS.

Dues	\$579.00
Hymn Book	83.86
Jewish Publication Society	1.35
Constitution Accounts	5.04

Total Receipts\$669.25

DISBURSEMENTS.

Expense for Stationery, Postage, and Type-writing	\$37.47
Mrs. H. Solomon, President	65.81
Miss Sadie American, Secretary	62.00
Programs	22.00
Pamphlets	24.00
Constitution Accounts	61.25
Triennial Fee to the National Council of Women of the United States	99.99
Delegate Account	30.00

Total Disbursements\$402.52

Cash on hand at Foreman Brothers....\$266.73

FOR THE YEAR ENDING MAY, 1896.

RECEIPTS.

Balance on hand May, 1895	\$266.73
Dues	1375.50
Constitution Accounts	20.54
Jewish Publication Society	17.88
Hymn Book	8.80
Pamphlet Account	1.00
Membership Ticket	1.46

Total Receipts\$1691.91

DISBURSEMENTS.

Expense for Stationery, Postage, and Type-writing	\$462.75
Delegate Account	105.01
Miss Sadie American, Secretary	114.20
Mrs. H. Solomon, President	66.68
Charity Organization Society	3.00

Total Disbursements\$751.64

Cash on hand at Foreman Brothers....\$940.27

FROM MAY 1, 1896, TO NOVEMBER 1, 1896.

RECEIPTS.

Dues	\$1174.50
Membership Tickets	22.88
Constitutions	4.55
Jewish Publication Society	1.98

Total Receipts\$1203.91

DISBURSEMENTS.

Expense Typewriting, etc.	\$399.90
Mrs. Solomon (Expense for running Office, Postage, etc.)	90.35
Delegate Account	122.70
Miss American (Expense for running Office, Postage, etc.)	110.00
A. C. McClurg & Co.	16.15

Total Disbursements \$739.10

Amount Received\$1203.91

Amount Expended 739.10

Cash May 1st, 1896..... \$464.81 Balance November 1st 1896.
\$940.27

\$1405.08 Cash on hand at Foreman
Brothers, Nov. 1, 1896.

BERTHA A. SELZ, Chicago,
Treasurer.

On motion duly seconded, the report was accepted.

The President: We will have now the reports of the various Sections. We have, in a letter sent out some time ago, requested that each President and Vice-President prepare herself to report. There are fifty Sections to report and I hope we shall have consideration for others so that we may hear every one. I shall not ring a bell but I shall ask each woman to keep herself within time. I consider this one of the most important series of reports we shall have and I hope you will give them all your undivided attention. Before beginning I wish to have the Report of the Committee on Rules. Mrs. Levy of Milwaukee, Chairman of the Committee on Rules.

REPORT OF THE COMMITTEE ON RULES.

The following rules have been prepared by the Committee, and we cordially submit them and sincerely hope that you will live up to them:

All voting delegates are to wear badges and to occupy the front rows at the business meetings.

Each delegate present is entitled to one vote.

In the absence of a delegate the alternate may take her place.

Delegates must be members of the Sections they represent.

All visiting members have the privilege of the floor in discussion, but only delegates have the right to make motions.

Speakers are limited to three minutes on business topics and five in the discussion of papers.

No speaker has the right to the floor twice until each member desiring to speak has had the opportunity to do so.

MRS. S. R. LEVY, Chairman.

On motion duly seconded, the rules presented were adopted.

The President: We shall now hear the reports from the States, beginning with the Vice-President for the State, and then each Section in the State.

REPORT OF THE VICE-PRESIDENT FOR
COLORADO.

The far West brings greeting to the East. In speaking for the State, I have very little to report. Denver is Colorado. Our National Corresponding Secretary did establish a Section in Leadville, but the Section after working with us for a little while withdrew. We have been in communication with Pueblo and Trinidad, but thus far no sections have been established outside of Den-

ver. I feel that there are larger and more thickly populated states that have comparatively as few sections as Colorado. In speaking of the Denver section, I feel very much like the farmer's boy who was told to set the old hen. He put her on thirty-six eggs, and left her in desperate struggles to cover all of them at one time. I think of the Denver section with so much pride and affection that it is a very difficult matter to crowd so much affection into so short a space of time. I would like to spread myself.

However, I will just speak of a few things. I don't know whether it is due to the vigorous mountain air, but certainly there are no daughters of which the parents may be more proud than of Denver. We number one hundred and twenty-five members. The first year we had eight circles with about ten members in each circle. The second year we lessened the number of circles to six, and this year to four. The reason is this. We found that a great many women in our section do not care to study. Of course, this whole club idea is a new thing, and there are a great many elderly women in our Section who do not care to study, although they take great interest in our general meetings and our philanthropic work, and we found that out of ten members of each circle but two or three or four would come, and the interest seemed to be on the wane. So this year we have four circles with a membership of twenty each. We are pursuing a special period of study, and all the women seem very much interested, because it is a special period. We are studying the period in the history of Judea preceding and following the coming of Christ, and all the women seem very enthusiastic over it. Then we also study contemporaneous Roman and Greek History. That is one feature of the Denver section. Another feature is the reciprocity idea, that is, we are joined with the State Federation of Women's Clubs, and at the first meeting, when we organized, our section was invited to join the State Federation, and I must say, of all the reports of the women's clubs none was listened to with more interest than ours, they were so interested in our work. Then, at the first convention

held a year ago last fall, our section was represented and our delegate made a very good impression. Last October the Convention was held in Denver and the state president in her report made mention only of the Denver section. She spoke of three of the features, its philanthropic work, its social feature, and its religious study. I want to speak of this social feature of the Denver section. Of course, our work here is supposed to interest our smaller sections particularly. The larger cities have their larger interests, and they cannot bring that intensity to the work that our smaller sections in smaller cities do, and the social feature of our section has been the means of making our work very successful. At our general meetings, once a month, each circle takes turn in playing hostess; that is, after our literary program, the President announces that the ladies are invited for a social hour by Circle No. 1 or No. 2, and they all seem to enjoy that very much, because strangers are introduced, and they partake of light refreshments. We also entertained all the federated clubs of Denver, and it was a meeting that was a positive inspiration. It was a beautiful meeting. As one woman said, not one of our club, it was a meeting that could never be repeated, it could only occur once in a lifetime. And here I want to speak of the reputation that the Denver section has in the club world in Colorado. We stand very well in the club world of Colorado, especially of Denver. Of our philanthropic work I will merely say that we are doing splendid work, and as the philanthropic committee will report tomorrow, it is not necessary to go into details. We are pursuing various branches which will be spoken of tomorrow. I do not know of anything else that I might say for the Denver section except that it is intensely enthusiastic in the work that is being pursued by the Council, and it hopes that its delegates will bring back words of inspiration, and that the deliberations of this Convention will bring to each one's section what it most needs. As to our Sabbath-School, I regret that we do not work harmoniously with our Rabbi, but we have a Mission Sunday-school of our own in the poorer section of the City. We do all our phil-

anthropic work in one section of the City, thickly populated by the Russian Jews, and there is our settlement and our Mission School and free baths and our night school and our Penny Provident Fund. But we have no connection with the regular Sabbath-schools of the Temple.

I just wish to speak of the Jewish corner in the public library in Denver. We tried very much to draw out our members. We have of course speakers outside of the Council, but we try to make our women study and become interested, and I think a good way to do is to make them write. We found difficulty to get books giving information on Jewish subjects. So we consulted the public library in Denver, and the Librarian said that whatever money we raised for this corner they would double. We raised fifty dollars, and the Library gave fifty more, and also gave all the books on Jewish subjects already in the Library, so that we have over two hundred books. They are placed in a corner called the Jewish corner. It is interesting to see our Jewish women go to this corner and consult the books. I have a leaflet with the list of books on Jewish subjects, and I should be glad to give it to any one who wishes it tomorrow. Just before we went away we also got the privilege of sending this library to any other women's clubs in the State who are studying Jewish history.

CARRIE S. BENJAMIN, Denver,
Vice-President.

Miss Hirshfield of Buffalo asked the privilege of the floor, and stated that the action of the Denver library was not unique, that the Buffalo library had tendered like assistance.

REPORT OF THE WASHINGTON (D. C.) SECTION.

The Washington Section of the National Council of Jewish Women has at present a membership of 75, with one study circle, the interest in which is daily increasing. Rev. Dr. Stern, whose aid, advice, and encouragement cheered the path along which we wandered timidly last season, is again giving us valuable assistance.

The idea of a study circle seemed at first a perfect bug-bear to the ladies, many of them avowing that they were too old to study; that their school days had been over too long for them to begin again, and as for essays, why, they just couldn't think of writing one! But, as in the case of all phantoms, nearer approach caused lesser fears; therefore they have started in this season with the laudable determination of doing the best they can, knowing that no honest attempt is ever a real failure, and that all mistakes will only prove incentives to greater effort.

As our membership has increased from 32 to 75 since November, 1895, when we organized, our hope is that the interest will increase in like ratio.

Washington not being a commercial or manufacturing city, the proportion of Jewish poor is remarkably small, and having a splendid organization in the shape of the "Hebrew Charities," we are not called upon to do much relief work.

Our Mission School has been our most important undertaking. Having but one Sabbath School in our city, and that in connection with one synagogue, from which children of non-members are debarred, a distinctly felt want was supplied by the establishment of a school under the auspices of the Council. Our school, therefore, has for its pupils not only indigent children, but children of members of several congregations. At the re-opening last month 40 pupils were enrolled. These were divided into 5 classes (including an infant class), which are taught by members of the Council.

Knowing from my own experience how little is known by the majority of Jews of the beauties embodied in the Bible and writings of the Jews, I feel safe in saying that the work of the Council in leading Jewish women to think will result in making them broader, more humane, and more charitable, and that their influence will extend to all with whom they come in contact, to the end that Jews and Judaism will find their proper places among mankind.

Respectfully submitted,

LILLIE COHEN, President.

REPORT OF THE VICE-PRESIDENT FOR
GEORGIA.

Mrs. President and Ladies:

As the Vice-President from the State of Georgia, it becomes my agreeable duty to report our progress.

The Savannah and Atlanta Sections of the National Council of Jewish Women were organized October 3, 1895. To the energy and keen interest of Miss Sadie American, of Chicago, ably assisted by Miss Clara Block, of Cincinnati, we are indebted for the prompt organization of these Sections. Since its organization the Atlanta Section has held regular monthly meetings, and much interest in the work has been manifested.

During the year, we have acquired a membership of seventy. Each of the four circles has done much active work in the study of the Bible.

The Savannah Section is in a very prosperous condition. It has at present fifty-three members, and they hope to add to this number. They have also in contemplation a "Mission School" to teach little children, besides the routine of school work, cleanliness and self-respect. The Savannah Council has caused a bond of friendship to be cemented between women whose lives are widely separated, and this movement has broken down the barriers of cliques.

Because of the advancement already made by the Georgia section, let me urge upon our representatives here assembled the necessity of turning their energies toward the Southern States with renewed vigor, as there still remain sections untouched where the efforts of this organization could easily be made to bear fruit.

Such places as Athens, Albany, Augusta, Brunswick, Columbus, Macon, and Rome, in Georgia, should be welcomed to our ranks and, with sister cities in other Southern States as examples, made to feel the necessity of this organization. In this connection allow me to suggest that a visit from our worthy President or other national officers to our Sunny South would reap wonderful results.

I extend a most cordial invitation to them, assuring you all that it shall be my earnest endeavor, with such able assistants, to organize sections in the places previously named. Our sections will redouble their efforts with such notable representatives to urge us on.

Our efforts so far have been confined to our older companions, but we see the necessity, in future, of interesting the younger generation. To them we must leave the promotion of our work.

In full sympathy with the progress of the age and in perfect unison with the hand-clasp of the North and South, the Jewish women of the South welcome the opportunity to join our sisters of other parts of this great Union, in promoting the usefulness of this National Council, and thus not only make the bond between Jewish women stronger, but to make stronger, if possible, the spirit of patriotism always uppermost in the hearts of American women.

MRS. JOSEPH HIRSH, Atlanta,
Vice-President.

REPORT OF THE ATLANTA (GEORGIA) SECTION.

This Section consists of sixty-seven (67) paid members, divided into four (4) circles. All the members do not take up the circle work, but all attend monthly meetings. The interest taken is encouraging, and is deeper than the interest of the past, while the membership this year has increased over that of the past year. We hope for an increase as the influence of the Council grows stronger.

The study of the Bible and kindred subjects has been our principal work. The Bible is studied at home, and papers prepared upon the chapters read by members in turn, and these papers are read and discussed in the circle. Other readings are done by members at the circle meetings.

There is a Sunday School connected with our congregation, numbering from 200 to 300 children, in which members of the Council are teachers.

The first step to knowledge is to find out one's ignorance. That has been the first good done by the Council, it has shown our women how little we know of our religion and history, thereby inspiring them with desire to learn more.

The past history of our Council has been such as favors loving enthusiasm for its future.

REBECCA E. ALEXANDER, President.

October 28, 1896.

REPORT OF THE SAVANNAH SECTION.

On October 20th, 1895, the Savannah Section of the N. C. J. W. was organized with a membership of 38, which membership has since increased to 53.

We have three Circles, and although at first the interest seemed to be below the standard, yet the very moment that the members understood the work of the Council, the enthusiasm became complete and the results of the work most satisfactory.

We have many plans for the coming year, which we are now striving to mature, and which will be to the very best interests of the Council. In our City we have a very large Religious School, presided over by our Rabbi as Superintendent, with a most able corps of teachers, and with pride and pleasure I can report that every lady teacher is a member of the Council. The school numbers 130 pupils, with a steady increase each year.

The Council, in my humble opinion, is the greatest boon to our American women, and if we will only keep within the limits that were intended at its organization, the future generation of women will have much to be grateful for, and they will fully recognize that history has to a great extent repeated itself, for, as the Egyptian slavery was brought to an end through the merit of the women of old, so will modern Judaism owe its eternal salvation to the women of Israel, whose allegiance to God and religion will lead them onward and upward.

GRACE P. MENDES, President.

REPORT OF THE CHICAGO SECTION.

Chicago, November 12, 1896.

To the President and Members of the Convention:

The Chicago Section extends cordial greetings to the first Convention of the National Council of Jewish Women.

A mass meeting was called in Chicago, January 22, 1894, for the purpose of forming the first Section of the National Council of Jewish Women. One hundred and sixty-four names were enrolled for membership at this meeting. The membership now is four hundred and eighty, and is increasing.

Seven reading circles have been organized this year.

A course of lectures by Mr. Joseph Jacobs of London is arranged for. The lectures are to be given the first week in December.

The philanthropic part of the work has been the maintenance of a summer vacation sewing school for girls. The children have received pay for their work, in the hope that this assistance would tend to their return to regular attendance at school at the close of vacation. At the same time groups of twelve of these children were given an outing of two weeks in the country. Sixty girls were provided for in this way each year.

A Conference Committee of the Jewish women's organizations of the city has been formed for the purpose of specializing the charity work of these societies, to prevent duplication in the distribution of relief. This Committee also conducts a workroom giving employment to unskilled Jewish women, for which they are paid in food, fuel, or money.

A mission Sabbath School for girls has been established with sessions each Sabbath afternoon from 2:30 to 4 o'clock. The attendance averages over two hundred. Sinai Congregation defrays the expense of the maintenance of this Sabbath School.

The social features have been a reception held each year in March. These receptions have tended towards a closer

fellowship among members, and have helped to create interest in the work of the Council. An entertainment is planned for this winter, and the Committee is encouraged to believe that their efforts will meet with great financial success, and that much enthusiasm will be aroused for the success of the Chicago Section.

PAULINE WITKOWSKY, President.

REPORT OF THE PEORIA SECTION.

The present membership of the Peoria Section is 42, meeting bi-weekly, with an average attendance of 18.

Last year's work was both enjoyable and profitable. This year promises excellent work, therefore the future is hopeful.

The practical work so far taken up by our Section has been confined to Bible study, Graetz' History, and the accompanying essays.

Our Section is striving to combine all the philanthropic societies of our Jewish communities into an Associated Board of Charities, the Section proposing to represent a reserve fund for emergency funerals. Our Philanthropic Committee is also anxious to organize a band of Personal Service.

Our Educational Committee is happy in the prospect of forming a Bible Class for our young people; into this our young Rabbi, Dr. A. J. Messing, enters heart and hand.

The lofty purpose of the National Council of Jewish Women is evident in that its highest, most paramount aim and object is to foster and encourage the study of our holy religion, that we shall be better enabled to understand and appreciate its glorious truths. Secondly, it assists in equalizing and regulating the dispensation of our charities. Thirdly, it seeks to systematize the education of our youth.

With the leveling of Ghetto walls arose many grave, perplexing questions; seemingly, each year confronts us with some problem yet unsolved. Responsibility is ever the price of liberty. To meet and overcome these emer-

gencies, the National Council is pre-eminently fitted to help. By the unity of its sisterhood we gain strength, by our concentrated efforts, power. It opens our eyes to our opportunities, reveals to our mentality our possibilities, and inspires our hearts with zeal for service in the fear of God.

May blessings attend those noble women who, realizing our present needs, and anticipating our future claims, inaugurated this most worthy work! Let us, then, give thanks for this grand organization, the National Council of Jewish Women, the offspring of our beloved Mother Israel, born in the last decade of the nineteenth century on free American soil!

IDA Z. FRAZER, President.

REPORT OF THE QUINCY, ILL., SECTION.

Date of organization of the Council—April 25, 1894.

Number of members who signed the Constitution, 22.

Number of members at present time, 28.

Officers: Mrs. I. H. Lesem, President; Mrs. Samson Kingsbaker, Vice-President; Mrs. Emil S. Nelke, Secretary; Miss Esther Morris, Treasurer; Miss Jennie Eppstein, Leader.

Religious Committee: Miss Jennie Eppstein, Chairman, Mrs. Charles Stern, Miss Naomi Levy.

Philanthropic Committee: Mrs. Morris Goodman, Chairman, Miss Emma T. Lesem, Miss Belle Meyer.

Two Saturday afternoons per month our time is devoted to the study of Jewish History; papers are written and discussed by the members of the study circle.

On the third Friday of each month our regular business meeting is held, and the program that follows includes the study of "Daniel Deronda."

Up to the present time our Philanthropic Section has had no work to perform, but the past week this section joined the "Woman's Exchange" in serving a dinner for the benefit of the "Associated Charities."

The Philanthropic Section has been made a section of

personal service—visiting the Russian families and attempting to educate them to the ways of the American citizens, and seeing that their children are sent to the public as well as the Sunday School.

Our entire Sunday School Board is composed of women, six of the members of the Jewish Council.

Considering the size of our small Jewish community, we feel that the Council is doing some good, and we have succeeded in interesting a few of our women who have thought their study days were a thing of the past.

Wishing the Council success, I remain,

MRS. EMIL S. NELKE, President.

REPORT OF THE SPRINGFIELD, ILL., SECTION.

We have one circle of twelve (12) members. We have met once in two weeks, at which time the lesson previously assigned on Jewish History is recited. The Bible is our main text-book. We hope this year to cover the periods of—

1. The Patriarchs.
2. The Life in Egypt.
3. The Life in the Wilderness.
4. The Period of the Judges.
5. The Kings to the division of the Empire.

We have just completed the first period. Since the leader considers the work of each individual, no matter how crude, of far greater value than even the hearing of a good lecture or a fine paper, her plan has been to assign a lesson (giving a full outline on that lesson so as to insure thoughtful study), and to expect every member to be prepared on the entire lesson. Thus far, she thinks her plan has been very successful.

RACHEL A. HILLER, President.

REPORT OF THE TRI-CITY SECTION.

Davenport, Iowa, Rock Island, and Moline, Ill.

The Tri-City section was organized December 10, 1895, with a membership of twenty-four (24). General meetings

have been held once a month, at each of which a non-member has given an address and a member read a paper. The attendance at these meetings has been good and much interest manifested. The study circle meets semi-monthly, and the first year it was found difficult to interest members in the study. This year such a complaint would not be justifiable, as the number of active workers has increased, as well as their energy and interest; a definite plan for study has been laid out which is closely adhered to. Sufficient funds were contributed to purchase the nucleus for a library. The books were selected with reference to the circle work, and have been found helpful in the study.

In the philanthropic department perhaps the most visible result of endeavor is found in a class of about twenty (20) Russian children, who were taught sewing during the summer, and last fall formed a class in our Sunday School. Their interest and advancement are cause for gratification. Our Sabbath School is in better condition than ever before, and the Council has been instrumental largely in bringing about such a condition. Five of the original members have dropped out, and nine new members were gained, making the present membership twenty-eight (28). Not Jews alone, but many non-Jews also have during the past year evinced friendly interest in our work. Indeed, we feel that the good results of our section's work in many ways cannot be overestimated. Aside from the other departments, the active members of the study circle feel grateful for this incentive to study, bringing with it a love for the higher and better things in life, with their broadening and ennobling influences.

RENA B. FROELICH, Secretary.

REPORT OF THE VICE-PRESIDENT FOR IOWA.

To the President and Delegates of the Convention of the National Council of Jewish Women:

As Vice-President of the State of Iowa of the National Council of Jewish Women, I beg leave to submit the following with fraternal greeting:

1. There are two (2) Sections in this State, at Des Moines and at Davenport.

2. There is a possibility of forming Sections in other cities in the state. There are sufficient Jewish women to form small circles for the study of our religion, the history of our people, and its beautiful literature. But it will require diligent work and great effort to encourage a beginning.

Cities like Burlington, Dubuque, Iowa City, Sioux City, Oskaloosa, Keokuk, Marshalltown, and Ottumwa are fields galore for the prosecution of the grand, good work.

3. The Jewish women can arouse interest in religious matters by assisting in the establishment of Sabbath Schools. After these schools are established, it should be their duty to conduct them and lend their aid to the teaching. Study of the Bible, Jewish History, and Literature, are subjects to which Jewish women could and should devote much of their time, and it would prove beneficial to themselves without doubt.

4. None of the cities in the State of Iowa are very large; hence they are not confronted with the difficult problems of philanthropy which trouble all our metropolitan cities. In our state we find that philanthropic work must be devoted to the cause of improving the social condition and material welfare of the poor Russian and Polish families who have come to settle in our various districts.

Innate and "educated" prejudice exists here in Des Moines as elsewhere.

CECILE R. HIRSCH, Des Moines,
Vice-President.

REPORT OF THE DES MOINES SECTION.

1. Number of members, 76.

2. One study circle, with a membership of 20. Rabbi S. G. Bottigheimer is Leader.

3. The interest in the work of the past year was only passive in connection with study, and a very limited number

were members of the Bible study circle. More enthusiasm and greater interest seem to prevail this year, and the work promises to be exceptionally interesting.

4. Those who are members of the Des Moines Section with few exceptions joined when the Section organized in November, 1895. With new-comers arriving in our city, who seem anxious to become members of the Council, our membership is gradually ever on the increase.

5. An Industrial School for girls was formed under the auspices of the Council with a large enrollment. Children between the ages of five and thirteen are eligible for admission. The membership of the school having grown too large for its present quarters, the Committee have for this year rented larger and more commodious rooms. Sewing in all its branches is taught here. On re-opening the school Sunday afternoon, October 25th, 1896, there was a very large attendance of girls, glad to resume their pleasant work. The school is under the management of the Chairman of Philanthropy, ably assisted by a willing band of women from the Local Section.

6. There is a religious School in connection with the Des Moines Section; but our congregation, B'nai Jeshurun, has a large Sabbath School, with no less than 60 scholars on roll. Our Rabbi, Mr. S. G. Bottigheimer, is the Superintendent, and he is assisted by several young ladies as teachers.

7. As only a feeble expression of the opinion I entertain of the Council, I would briefly state: It is long-needed and blessed work. Its influence must be felt all over our land, especially in Jewish homes and hearts.

MRS. HENRY HIRSCH, President.

REPORT OF THE VICE-PRESIDENT FOR INDIANA.

Indiana comes to greet these representatives of the N. C. J. W. with four sections already established in the state and three others ready to organize. Marion, Indianapolis,

Wabash and Peru have the honor to be named at the first Convention. We plead for a complete consummation of all the hopes we have in the Council to aid us in our efforts for harmonious advancement along all the lines of self-improvement. We believe that as we increase in knowledge, so will we increase in usefulness.

All four of the sections have interesting and instructive programs arranged for the coming winter, and hope to extend their influence as the aims and benefits are more clearly understood.

The Indianapolis Section has enrolled twenty-five members, and made the successful experiment of an industrial school for poor girls, last winter, teaching darning, patching, and making over clothes given to the little seamstresses. Forty scholars attended. This school will be resumed this winter.

The Marion Section numbers twenty-one members. Literary, social and philanthropic work is combined, a congregation being established, and a Sunday School, the first ever attempted, being maintained by the ladies of the Council. Success has crowned their efforts.

Wabash has a most delightful Section of twenty-three members, many of whom are young ladies. Interesting literary programs interspersed with music are to be given twice a month the coming winter.

The Peru Section, of which the Jewish Chautauqua was the nucleus, is to begin work this fall.

A Section is being formed in LaFayette, and is anxious to be recognized. You will see that we have not a great deal to show in work accomplished, but the seed has been implanted, and a rich harvest is expected. The soil is good, and the Hoosier State has always demonstrated her ability to make the most of her opportunities. With the patient assistance of our able and worthy President, Mrs. Solomon, and the encouragement of the efficient officers, we hope to enroll many new Sections in the near future.

Fraternally,

ETTA L. NUSSBAUM, Marion,
Vice-President.

REPORT OF THE MARION, INDIANA, SECTION.

NOVEMBER 16, 1896.

The Marion Section was organized December, 1895, with fourteen members, all of whom had previously composed the Past-time Club, a benevolent society of Jewish ladies. Officers were elected, committees appointed, and a program prepared. Meetings are held every other Tuesday afternoon, and are both instructive and pleasant. A congregation being established by the gentlemen, a Sunday School was organized, and was turned over to the ladies of the Council. It has been kept up continuously ever since, has a membership of thirty-three pupils, a choir of young ladies, who assist the children in their songs, and a comfortable room furnished for them.

We are pursuing the same plan of study this winter, taking the suggestive program as a guide. We have increased our membership to twenty-one. Dues are twenty-five cents a month. Appeals for charity are not frequent in a small city; when poor are found, help is given. A library of Jewish literature is started, several volumes already collected, and a snug sum in our treasury tells of our prosperity.

MRS. ETTA NUSSBAUM, Pres't.

REPORT OF THE FORT WAYNE, IND., SECTION.

The Fort Wayne branch of the Jewish Women's Council meets fortnightly on the first and third Mondays of each month. At each meeting the study of the Bible and of Jewish history and religion is pursued, under the direction and leadership of Rabbi Frederick Cohn. The instruction is carried on in the form of lectures, questions, and general discussion. The year's work will consist of a careful and thorough study of the Book of Genesis and of all subjects intimately connected therewith, as suggested by the individual chapters. Thus far the following subjects have been treated:

1. The Objects and Methods of the Council.
2. The Bible. Its Influence and Origin.
3. The Character of the Bible; Division and Contents.
4. The Canon. Brief Outline of Jewish History.
The succeeding lectures will consider:
5. The Hebrew Cosmogony. Comparison with the Ancient Cosmogonies. (Gen. I.)
6. The Cosmogony of Greek Science. Evolution.
7. The Babylonian Cosmogony. Superiority of Gen. I. Its Moral and Religious Value.
8. Genesis, Chapter II. The Documentary Hypothesis.
9. Anthropology in Genesis II. Religious Character.
Subsequent study will be conducted along the same lines of work.

Papers have been assigned on "Religious School Work," "The Evolutionary Theory." A very suggestive paper on "Philanthropy" was read by Mrs. C. M. Lamley.

Each member has a Bible, takes notes, and keeps an anthology of Biblical sentences and phrases.

MINNIE E. LAFERTY, President.

REPORT OF THE LOUISVILLE, KY., SECTION.

This Section numbers 69 members, who have been divided into 5 circles. There is at present great interest in this circle work.

Actual work was begun in these circles but two weeks ago: yet during this time, many who had hung back until they saw what the work really was, have entered without further solicitation.

These circles are, for the most part, as large as they may be for proper work; but if the present interest continues, there is every probability that one or two more circles will be started before the first of the year.

All circles have commenced study with the life of Abraham, using the Revised Edition of the Old Testament, Montefiore's Bible, and all books pertaining to the subject, within reach of the members.

The leader of each circle arranges the program for the following meeting.

There are in Louisville some four or five Religious Schools, but I am only able to report the condition of the largest one of them. This is under the direct care of Dr. Adolph Moses, and has 250 children enrolled. Its teachers are all young men and women of exceptional character; all are High School and Normal School graduates, and many are teachers in this city's public schools.

We trust that the circle work will awaken in the mothers the desire to show greater personal interest in the Sabbath School.

I can best express my individual opinion of the Council by saying:—I believe in it; I believe in anything which enlarges the mind and heart of woman beyond her love of and interest in her own home, and makes her large enough to take in those outside her hearth who so greatly need her help and encouragement.

Trusting that this Convention will prove beneficial to us all, I am,

Very sincerely,

(MRS. J. B.) REBECCA M. JUDAH,

November 12, 1896.

President.

REPORT OF THE VICE-PRESIDENT FOR MARYLAND.

*Mrs. Hannah G. Solomon, President National Council of
Jewish Women.*

Dear Madam:—It is a great disappointment to me that I am not able to greet you in person, but as our state has but one section (Baltimore), Mrs. Cohen, the President of that section, will also represent me. Our Jewish work, philanthropic and educational, is in our own hands, though Jewish men and women are actively interested in all the non-sectarian work of the city. It seems to me the pressing need here is, that those of the leisure class of our Jewish women

who have no conflicting home-duties, should be aroused to personal and active interest in philanthropic and religious educational work; the latter in great part for the youth of the day. Let us of the Council strive as women in Israel to bring to the youth of the country love and reverence for their religion, for their elders, and for the hearth and home.

My prayers and best wishes are with you that the work of our first convention may be crowned with success, and be a power radiating from our Jewish homes.

BERTHA RAYNER FRANK, Baltimore,
Vice-President.

REPORT OF THE BALTIMORE SECTION.

The Baltimore Section of the National Council of Jewish Women reports, that

1st. The Section has three hundred and nineteen members.

2d. It has five Circles.

3d. The Circles appear to be earnest and regular in their special studies and work. At the monthly meetings of the Section there is always a very large attendance of members, and great interest is taken in the reading and discussion of papers on religious and philanthropic topics.

One Sunday evening in each month we have a public meeting and lecture. These meetings are always crowded, and have added not a little to the general interest in the Section.

4th. During the past twelve months we have gained over one hundred new members, and two new Circles have been formed. We have every reason to think that the growth will continue.

5th. Besides stimulating interest in religious and philanthropic matters generally, the Section can point to at least two practical works as the direct result of its efforts. One is the opening in Baltimore of an Employment Bureau, with the financial aid of the Hebrew Benevolent Society and the

Hebrew Ladies' Sewing Society. The other is the establishment of a Mission Sabbath School.

6th. The Section has no religious School of its own. There are, of course, in Baltimore Sabbath and Sunday Schools connected with the various synagogues. But the Mission School referred to above is a separate school, opened through the efforts of the Council. It has about three hundred scholars.

7th. In giving my individual opinion of the National Council of Jewish Women I can only say, that if it fails to improve us, to make truer Jewesses and more thinking women of us, to inculcate some real knowledge of, and love for our faith among the children, and to improve in a measure philanthropic methods, and the subjects of these methods, the fault will be with us.

8th. What seems to me the most important work to be done by our Section is the establishment of more Mission Sabbath Schools, as indicated by the number of children clamoring to be admitted to the one School that we have here, and an appreciation of the necessity of elevating the minds of our growing girls, and giving to them a higher and nobler standard of life.

MRS. J. I. COHEN, President.

REPORT OF THE DETROIT, MICH., SECTION.

Though still a very new organization, this Section begins its work for the coming season with the same interest which it displayed at the close of its short period of work last season.

1. We have 54 members.
2. We have 3 circles.
3. All who have taken part in the work show great interest.
4. The work seems to have aroused an interest for study which did not exist before, and which we hope will increase as the plan of work becomes more definite.

5. We read the Bible to the Flood, and in connection looked up all topics of interest which came up during the reading. Topics were assigned to members by leaders, and prepared for the next meeting. After listening to the short papers and discussing the same, we read the next chapter of the Bible, topics assigned, etc., etc. We also commenced to read Beaulieu's "Israel among the Nations." For the coming winter we will use Montefiore's "Bible for Home Study."

6. The only Religious School we have is the Sabbath School connected with Temple Beth El, which holds two sessions, one in the afternoon for children of Russians who have no opportunity of getting any religious training. There are about 300 children.

7. My own opinion of the Council and its work is that it is filling a long-felt want, and my only regret is that it was not started ten years ago.

In watching the work, I noticed that by making each member feel that upon her devolved the success of the work, and that each and every one must exert herself to be well posted on the topics likely to come up for discussion, the interest never lagged, and, in fact, often the allotted time was too short for all that had been prepared, and the meeting always closed with regret that it could not be prolonged.

LOTTIE T. SLOMAN, President.

REPORT OF THE ST. PAUL, MINN., SECTION.

St. Paul, January 10, 1897.

The formation of the St. Paul Section took place October 21, 1894, under much difficulty, having to contend with the fewness of workers. Through the persistence of the president, the society struggled slowly along until the following summer, when an Industrial School for girls was opened.

The work of the St. Paul Section is divided by the seasons, winter and summer. During the winter months we study the Bible, and during the summer months the members are interested in work among the children.

The St. Paul Section has a membership of forty-five (45) ladies. General meetings take place the second Tuesday of every month; an Executive meeting is held once a month. There is also a study circle.

Much credit is due to Mrs. Nina Cohen, the state Vice-President, who arranges the literary program and generally is present to lead the work, and with the efforts of the President, Mrs. Haas, there has been much study accomplished. The works that have been read are the Five Books of Moses, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, and Psalms; also historical, literary, and poetical works, alluding to each book under study. The following are a few of the noted authors used in giving interest to these Bible studies:

Byron, Browning, Milton, Racine, and Grace Aguilar.

The members are now making an effort to purchase Biblical books not obtainable in the city library.

The Industrial School for girls is the summer work of this section. A donation of one hundred dollars (\$100) from the fund of the Hebrew Ladies Benevolent Society did much to aid in this work, and with numerous contributions and gifts this work is proving very successful. The number of children generally in attendance is about seventy-five (75), ranging from six to fourteen years, meeting Wednesday of each week. Under the supervision of Mrs. J. Wirth the children are taught the value of cleanliness and the use of the needle. Instructive readings are given and patriotic songs; visits are repeatedly made to the homes of the children.

In making comparison with the work in the various sections, we feel assured that the St. Paul Section has given excellent results, and promises great possibilities for the future.

Mrs. H. HAAS, President.

REPORT OF THE NATCHEZ, MISS., SECTION.

Officers: Mrs. Henry Frank, President; Mrs. Benjamin Geisenberger, Vice-President; Mrs. Simon Moses, Treasurer; Mrs. Abraham Moses, Secretary.

Members: Mrs. I. Friedler, Mrs. S. Geisenberger, Mrs. E. Samuels, Mrs. Dr. Beekman, Mrs. S. Block, Mrs. Byron Levy.

The Natchez Section was organized October 31st, 1896, with ten members.

We shall continue in the line of work begun in the Bible class organized by our minister, Rev. J. Moses, who has kindly volunteered to assist us. He is lecturing on "The Unity of God," and the class prepare papers on "Comparative Religion," "The Mythology of the Greeks," "The Mythology of the Romans." Zoroaster and Buddha have been the subjects read and discussed.

At our next meeting we shall have papers on Jesus and Mohammed, and Rev. Moses will continue his discourse. We shall also use the Open Bible, by Dr. Henry Berkowitz, as a guide for Bible work.

We are happy to report no Jewish poor in our midst, but since we assist our Christian friends in their work of charity, we shall report later as to our work along the line of philanthropy.

Several of our members are teachers in our religious school, and work in that department will be promptly reported. At present our school, under the superintendence of Rev. Moses, assisted by eight teachers, is in good condition. The session is held from ten to twelve o'clock on Sunday morning. A short song service marks the opening of the school, followed by a selected Bible reading by some member of the senior class, after which a class lesson by some one of the teachers or the ministers (who take turns) is delivered. The pupils are much interested in their work, which is made agreeable by the mode of teaching suggested by the Superintendent, who instructs a teachers' class on Tuesday of each week. Hebrew is taught to the senior and junior classes by Rev. Moses on Saturday and Sunday. The school board, consisting of the minister, teachers, president of the congregation, and three members of the same, meet once a month, after the session of the school, and assist very materially in the support of discipline and progress in the school.

With cordial greetings, and hopes for the continued success of the noble work begun,

Fraternally, Natchez Section, N. C. J. W.,
MRS. HENRY FRANK, President.

REPORT OF THE VICE-PRESIDENT FOR MISSOURI.

St. Louis, Mo., Oct. 23, 1896.

Miss Sadie American, Secretary of the National Council of Jewish Women:

Dear Madam:—Subjoined you will find the report I have been requested to make, in regard to the number of Sections in our state, and the work they have accomplished.

Personal inquiry has resulted in the knowledge, that for some time to come there will be no sections formed in any other towns in our state, except in St. Joseph, as that is the only town of any size, with a Jewish population large enough to warrant us in anticipating the formation of a section.

I am at present in communication with one of St. Joseph's leading women, and expect auspicious results.

My report of the state of Missouri which comprises three sections, St. Louis, Kansas City, and Louisiana, is as follows:

The St. Louis Section was organized October 14th, 1895.
Number of charter members, thirty-four.

Present membership, one hundred and twelve.

Board meetings monthly, devoted to business.

General meetings monthly, devoted to papers and discussions thereon, same confined to topics connected with Judaism, or of interest to Jews.

Each section meets fortnightly for two hours of Bible reading. Each member contributes an article on a Biblical subject, and a general discussion is entered into upon the Bible lesson and the paper.

The Sabbath School Committee is actively engaged in

promoting reforms in the methods; and has succeeded in having ladies appointed upon the school boards of two congregations.

No philanthropic work has been attempted, as there are so many organizations for such purposes that all that has been required is to lend a helping hand to others. This when necessary has been done.

Kansas City Section. Organized in January, 1894. Nineteen charter members. At present there is a membership of sixty.

Study circle met fortnightly and devoted the time to reading Graetz's "History of the Jews."

General meetings once a month, at which two papers are read, one devoted to Philanthropy, the other to historical studies of our race.

The Philanthropic work has been the establishment of a Free Kindergarten, Free Baths, and an Industrial School. Funds for these were raised by subscription, and entertainments given under the auspices of the National Council.

The Charities are very successful, and this section has just organized a Mission Sunday School.

Rev. Dr. Shulman will lead the circle this winter in the study of Jewish History and Literature.

Louisiana Section. Organized October 12th, 1895. Has fourteen regular members and one honorary member.

The members have had papers on Jewish history and literature and general discussions thereon.

The philanthropic work for the city was in conjunction with the "City Relief Union." They have sent contributions as needed to the St. Louis Shoe Fund and Chicago Jewish Training School. The Jewish women join in all charity work with their Christian sisters.

Respectfully submitted,
HATTIE H. HELLER, St. Louis,
Vice-President.

REPORT OF THE KANSAS CITY SECTION.

Mrs. Axman reported for the Kansas City Section:—We number sixty, and we are under the leadership of Rev. Dr. Shulman, with whom we are studying at present Isaiah and a great deal of comparative literature. We have done a great deal in the philanthropic work. We have established a free kindergarten. The number of children coming daily is thirty. We have mothers' meetings at the Russian settlement, and I consider that an excellent feature. The ladies who do the personal service work come in contact with these mothers, and make them feel that they are of a great deal of importance in the world. We have a sewing school also in the Temple and one out at the settlement. We have a free bath also, and we have a circulating library among the poorer classes at the Russian settlement. When our treasurer's report last came in we had \$1475. I consider that quite a good sum for so small a section. The money for the kindergarten was collected by one of the members of the city section, and we gave an entertainment at one of the opera houses, and realized seven or eight hundred dollars in that way, and I think we still have fourteen or fifteen dollars on hand.

REPORT OF THE ST. LOUIS, MO., SECTION.

At present the St. Louis Section of the National Council of Jewish Women numbers 120 members. We have 5 circles. While the interest in the work is not just what we could wish, we have no occasion to be displeased, as it has grown in size and interest since its birth. We numbered at the end of last year 98, and we hope to more than double that number, if work and energy can do so, this coming year.

As to practical work done, we have succeeded in getting women on our school boards, and we feel the change in a very advantageous way.

We have offered our services as a body to the existing charities to give personal service. This has been accepted with thanks.

We have Sabbath Schools connected with all our various temples and synagogues, growing as their membership grows.

The Council is without doubt a good organization as it stands. Its aim as laid down in the preamble is lofty, and deserves our most earnest efforts for its promulgation. It will require the earnest efforts of all in its behalf; and this must be accompanied with the good feeling that every man, woman, and child must feel for his own. Let us not forget this, and when the organization has the position it should hold with us all, we will be able to lay the bulk of its success at the door of this sisterly feeling—which we will call *true friendship*—right in our own homes. We find this our weakness, which should be our strength. If the North and South, East and West, could and would join hands, and have ever ready the smile of welcoming friendship, not once, but always, indeed, if we made this a part of our very being, we should then have what would be most helpful to our own Section, and truly would be so to all others.

There has never been the opportunity, nay, the need for woman's work, as now, in this materialistic age, when sentiment is counted scarcely more than a figure-head, while it should be, nay, is, the motor, the very life, of so much.

Our cause, then, is stronger, our call louder and more pronounced. Let us answer this call with all the strength within us, and success must be ours.

BERTHA SALE, Delegate.

REPORT OF THE LOUISIANA, MO., SECTION.

Louisiana Section, C. J. W., was organized by our beloved president, Mrs. Hannah G. Solomon, October 5, 1895. It has fourteen members, three of whom are non-resident.

The Sewing Society meets the first and third Thursdays,

the Study Circle, the second and fourth Thursdays of each month. Attendance at both is always good. In our Study Circle, a paper on the lesson is read, and the Leader discusses the subject, and asks questions.

Our monthly meetings are held on the first Monday. The program is always fine, the attendance perfect, and much interest shown. One good paper is prepared, and a general discussion follows. We have little outside help. Visitors are welcome to these meetings, and seem very much interested in our work.

This year the Leader has undertaken to instruct a class of children every Saturday morning, and finds it both pleasant and profitable. A primary Bible History is used, as well as a History of the United States in words of one syllable.

Our officers are : Mrs. Sadie T. Wald, President; Mrs. Bertha Strouss, Vice-President; Mrs. Julia Genzberger, Secretary; Miss Bertha Genzberger, Treasurer; Mrs. Sadie T. Wald, Leader.

SADIE T. WALD, President.

REPORT OF THE VICE-PRESIDENT FOR NEW YORK.

To the President and Ladies of the National Council of Jewish Women:

I have the honor to submit my report as Vice-President of New York State.

The following sections have already been formed in New York State: New York City, Rochester, Albany, Buffalo, Syracuse, and Brooklyn. Of these cities, New York City was organized before I assumed the Vice-Presidency, and shortly after my appointment Rochester organized its section, without any outside assistance.

In the work of forming the other Sections above mentioned, I wish to place on record the valuable aid rendered by Miss Julia Richman, and my grateful recognition of her efficient services. It was also made possible to organize

sections in Troy and in Brooklyn in 1895, but owing to lack of interest or poor leadership, both sections were disbanded. But the glad news has reached me that both sections will be reorganized; Brooklyn will join the Section we have just succeeded in organizing in another part of the city, and Troy promises well. I have no doubt that with the fortunate leadership of women at the same time intelligent and inspiring, those who feel as well as know, all the Sections that are formed will be continued, and an interest once awakened, the work goes on of itself.

From the reports received from the different cities, I am happy to say that the preliminary stage, the thinking one, has been reached, and that for me is more satisfactory than rushing into all sorts of charitable and philanthropic schemes without proper preparation. We want first the spirit, then the action; let our women go on and study what Jewish ethics mean, and then apply the results of their study.

The Council is a success. From all the papers that have been presented by these different Sections, a growing interest in the literature as well as in the history of the Bible may be seen. Biblical characters as treated by the different writers, poets, and others, have a particular attraction for the women of the Council, and with interest thus awakened, and an understanding of what the Bible has been to the world unfolded to their view, we can predict a return to the old love and the old reverence. We may certainly look forward to excellent results. Women who were taking a deep interest in literary matters have become desirous of knowing and understanding the position of the Bible in the development of the world, its civilizing influence, and above all the potency of its moral teachings. The Bible is in many households, has always been there, looked upon as a part of the furniture, receiving its weekly dusting, but awakening no curiosity as to its contents. If the Council is to be the lever to turn back the cover, and to reveal what is between the pages, it will accomplish a glorious and lasting success.

The prop and staff of our lives in the days of the Ghetto were dropped unconsciously when the full glare of liberty's sun first met our eyes. We see clearly now, but we find there has been something lost, something to stay us, something to brace us for the active, earnest life that confronts us. To our aid comes the Council, and points out that Judaism and the Bible may do all and everything for us.

I am going to let each city speak for itself, believing that the President of the Section deserves all the credit and glory of her individual work.

Respectfully submitted,
SOPHIE BEER, New York City,
Vice-President.

REPORT OF THE NEW YORK SECTION.

The New York Section has 590 members, with 7 circles for religious study and 3 circles for philanthropy. These circles have been organized in various parts of the city, and have been exceptionally well attended.

The circles on Religion are led by the different Rabbis, who have taken the greatest interest in our work, the members of the Section not feeling themselves capable of imparting Bible instruction.

The Section was organized through the efforts of Mrs. M. D. Louis in May, 1894, but a permanent organization was not effected until the following November; and yet in this remarkably short time it has grown from a membership of 70 to the present number.

The monthly meetings have been well attended, and we trust the past is an earnest of the future.

The Committee on Religion have had special lectures each winter, the lectures this year being on "The Philosophy of Jewish History," by Mr. Joseph Jacobs of London. Sabbath observance also received special attention, and the interest in Bible study has very materially increased.

Through the generosity of Mrs. S. Berg, the Committee

on Philanthropy had a special course of lectures by Mr. Reynolds of the University Settlement and Mr. Jacob Riis, well-known for his experience in philanthropic work, and more particularly as author of "How the Other Half Lives." A Boys' Club, a Cooking School, two Home Libraries, a Home for Convalescents, a Directory of the Jewish Charities and some reform work have been the results of the efforts of this Committee.

The Sabbath School Committee has established two Mission Schools whose average attendance is 200, reaching a class of children who have never received religious instruction. This Committee has also been instrumental in forming a Union of the Teachers of the Religious Schools of this city.

The Council, it seems to me, is part of the prophecy fulfilled! It can succeed, because it deserves to succeed, if religion, Judaism, be the groundwork upon which we build. The work of our Section can be considered a perfect success, and the mission of the Council will not have ended until every Jewess shall have learned to read her Bible and to know the history of her people. With that knowledge must come a love for Judaism, interest in the Temple, more spirituality in all our doings.

REBEKAH KOHUT, President.

REPORT OF THE ALBANY, N. Y., SECTION.

The Albany section of the National Council of Jewish Women started one year ago with a membership of 51, which has gradually increased until now it boasts 112 members, the majority of whom are willing and active workers. The officers appointed at the first meeting were with few exceptions elected at the annual meeting in May. Owing to the peculiar distribution of our Jewish inhabitants in the city of Albany, it was feared that circle work might endanger the life of the young society, so it became a matter of expediency that we confine our work to one circle. This

circle is increasing in such proportions as to make the work unwieldy, and circles will probably be formed in the near future, unless the lack of leaders prove a drawback. One of these circles will probably be a Chautauqua circle as approved by Dr. Berkowitz. The Educational Committee, with Mrs. Hessberg as Chairman, has formulated a program for the year's work which was considered best adapted for our section. A general desire expressed by members led to the study of the Book of Genesis, and resulted in work of the most instructive character. The Book of Genesis was read and freely discussed, with the able assistance of our Rabbi, Rev. Dr. Schlesinger, and under the guidance of Rabbi Lyons. Valuable papers relating to the subject were offered by various members, which also led to discussion.

The Philanthropic Committee, with first Mrs. Bendell and later Mrs. Sporborg as Chairman, has accomplished excellent work. Friendly visiting started late last year will be encouraged and continued through the coming year. Although the time has been short, still good results have been made apparent, and much is hoped for in the future. One benefit derived from this visiting has been the rescuing of Jewish children from the Christian mission schools and placing them in their proper places in our Mission School, of which I shall speak hereafter.

A summer sewing class was successfully carried on by members of the philanthropic committee, assisted by the ladies of the Council, and they report an average attendance of thirty-seven girls, ranging from six to fourteen years. The number of articles finished and given to the makers was 171, most of them carefully and neatly made. Mothers' meetings are projected for the coming winter. An Employment Bureau has been in working order for some time, and several applications for work have been gratified. The study of philanthropic work ever presents great interest to our Jewish women, ranking equal in their estimation with their studies of the Bible, forming together a religion of heart and hand. The Sunday-school, with

Mrs. Blatner as Chairman, formed a Mission Sunday-school, which has an enrollment of 175 pupils and 20 teachers. The average attendance is 130 pupils, all Russians, and 15 teachers. The De Sola Mendes Bible is used; hymns are sung; all the holidays are explained, and the usual routine of Sunday-school work is practised. Much stress has been placed upon the moral guidance of these pupils, and habits of cleanliness have been insisted upon. It is gratifying to note the appreciation expressed by the parents of the children benefited. It is one of our boasts that through the influence of the Council three women have been placed upon the auxiliary board of Trustees of the Temple. These women are particularly interested in the Sunday-school and library. And gradually we hope to have some influence in other important congregational matters.

BESSIE MYERS, President.

Upon suggestion of the President Mrs. Benjamin moved that the convention adjourn at 12:30. Duly seconded and adopted.

REPORT OF THE BUFFALO SECTION.

We have in Buffalo one hundred and seven members. When the section was formed there last spring we started with one hundred and seventeen, and although we got about twenty new members, we have now one hundred and seven. That is a problem in mathematics which you will have to solve for yourselves. We have had only one resignation. That complicates the solution of the problem. Our work in Buffalo excludes philanthropy except as a study. Other societies do that work so very admirably that we felt it would be an interference on our part. We have four circles for study, and a fifth of young girls is now in process of formation. Among the members of the circles the interest amounts to enthusiasm. Our general meetings have been very happy ones, I think, and the discussions have

been more lively than I had dared to hope. The method of procedure is this. For the general meetings the reader of a paper and the opener of the discussion are assigned. After they have spoken, the discussion is thrown open without regard to age, sex, rank, or previous condition of servitude. I think, however, that our main strength will come from the circles. I don't want to say very much about that, because I should be stealing my own fire, and I should rather not do that. Just at present we are very hopeful of enlarging the Sabbath school work. We felt that first of all we must find the children, so we have started out for them, and this is what we have done. We have enlisted the services of the department of public instruction, and the superintendent of education has promised to send us within a very few days the names of all Jewish pupils in the public schools. He made the reservation that if it were any one outside of a Jewish Society asking for it, he would not give it. And as soon as I have that list, we shall start in to work. I was asked on the form sent to me to give my individual opinion of the Council. The fact that I am here as the President of what I hope is a healthy section is partly the answer. Another part of the answer is this. I believe in the Council heart and soul. I believe it can be one of the influences that can work for righteousness. But I see it has real dangers and real defects. I believe that in avoiding Scylla, we must steer clear of Charybdis. What those are I am going to let you find out for yourselves, because I am sure we all know pretty much what they are. It has been said of this society as of every other society to which women belong, that it is a woman's society, conducted as women conduct societies. Of course it is. We are women, and we don't want to do differently from what women would naturally do. If we have weaknesses, they are our own weaknesses, and it is through them that we must work out our own solution and our own salvation. If we attain the same results that the men attain in their societies, well and good; if we don't, well and good, too. They will be our own results.

ELIZABETH HIRSHFIELD, President.

REPORT OF THE ROCHESTER, N. Y., SECTION.

The Rochester Section was organized in the summer of 1895, with a membership of 40. 4 circles for study were formed, 2 on comparative religions, 1 on the Bible as literature, the last devoted to a study of the Prophets. Great interest was shown by all the members, and this year we opened with a membership of 66, while the number of study circles has swelled to 6. The first is devoted to the Bible as literature and as the source of the Jewish religion; another to the study of the Prophets; a third to the study of comparative religions; a fourth to the Jew in fiction; a fifth to Jewish composers; and a sixth to philanthropy.

The interest taken in all the different circles is most gratifying. Many who joined reluctantly have become enthusiastic supporters, writing papers, and taking an active part in the discussions. This proves that the best mode of interesting people in serious study is by inducing them to do original work.

Before the National Council of Jewish Women was in existence, we had a well-organized Sabbath School and a Mission School for the instruction of working-girls. Also, the women of our congregation were represented on our school board. But the Council has called into existence a training class for Sabbath School teachers, in which excellent work has been done.

The practical charitable and religious work in our community has for years been so well organized that all that is left for us to accomplish in this field is to explain our methods to the people, and by so doing, to satisfy them that their contributions are used to the best possible advantage, and that real charity consists in making the poor self-supporting.

The indications point to an increase of membership, and while we cannot boast of a sudden boom, we are, on the other hand, saved from the danger of a great blaze which turns out to be but a straw fire.

I have no doubt that our Council work will give to us all

a clearer conception of the correct manner of conducting religious and philanthropic work, and will inspire us with a more idealistic view of our duties and possibilities. At least, this is the goal towards which we are constantly striving—"Ever onward from strength to strength."

November 16, 1896. ROSE LANDSBERG, President.

REPORT OF THE SYRACUSE, N. Y., SECTION.

The Syracuse Section is probably among the youngest represented in the Council, having been organized about one month ago, on the 11th of October.

30 members were enrolled at that time, and now we number 63. We cannot expect to continue to grow at that rate, however, although we hope to enlist the co-operation of every Jewish woman in our city.

We have established 3 circles for study.

Many of our members are women either too advanced in age to study, or those who, never having had educational advantages, are unable to apply themselves to books at this late day. Such women can only do philanthropic work, and, except at our monthly meetings, derive no advantage from the study of religion pursued by the other members of our Section.

I should like the advice of the Council on this subject, since we are so expressly enjoined to combine religious study and philanthropic work. How will you do it under such conditions as I have briefly indicated?

All our members appear to be deeply interested in their work, and eager to see it succeed.

Our birth has been of too recent date to enable us to speak of our deeds. We can only indulge in hope, and trust that the next Convention may find us abreast of our sister cities in enthusiasm and development. For when can Jewish women find a worthier cause?

To understand the true meaning of our dear old faith is to experience a quickening of the heart, an exaltation of

the spirit, utterly unintelligible to the woman who lives only in the material world. And, unfortunately, the majority of our Jewish women were living in ignorance of their precious heritage, until this Council aroused them to a sense of their position, and pointed the way to regeneration.

The result indicates plainly how great was the need; and the eagerness with which our women have seized the opportunity shows that they were merely waiting for an incentive.

Generations yet unborn will reap the advantages of this awakening, which must ultimately affect the spiritual world throughout its length and breadth.

Let us grow broader and more catholic in our attitude toward our fellow-men and women, and thus fulfil the mission of the Council, and hasten the dawn of the Messianic era.

PAULINE ELSNER, President.

REPORT OF THE BROOKLYN, N. Y., SECTION.

Organized October, 1896. It has only had a few meetings. We decided to study the Bible thoroughly, so started from the very beginning, with the Book of Genesis. We have finished the same, assisted by Rev. Dr. Taubenhau.

This Section being only in its infancy, a more definite report would be a premature attempt. But I can say in a general way that we are doing very well. The number of our members grows rapidly. Our meetings are well attended, and our religious work is progressing. Our ladies in Brooklyn appreciate the principles and endeavors of the Council, and will help to achieve the victory we all hope for.

What is nearer to us than creed and deed? If we live at all, we live in them. We cannot do too much to properly direct the one and to ennoble the other. Mutual instruction in the Book which is the divine centre in the realm of thought, and the combined effort to carry the influence of Judaism into homes of the less fortunate, being the aim and object of the Council, it well deserves the graceful appellation of "Mother in Israel." With the Bible in hand and philanthropy at heart, this modern Deborah ought to be

able to overcome all difficulties, and ere long sing the triumphant song of thanksgiving unto the God of Israel.

As far as philanthropic work is concerned, our Section does not intend to stand back of the other Sections, and will endeavor to do its best to accomplish quite a good deal before the winter draws to a close.

(Mrs.) CARRIE TAUBENHAUS, President.

REPORT OF THE LINCOLN, NEB., SECTION.

I have the honor to present to you our first report, and at the same time to extend greetings to you from our branch of the Council.

The number of members in our branch is 18. We have but one study circle, an industrial school, and an aid association.

There is active interest in the work, but no increase of membership, as many of our members have moved to other localities.

Our industrial school gives instruction once a week to 30 children. The girls are taught sewing and the boys receive moral and religious instruction, and entertaining stories are read to them. The school trustees have kindly placed the school-rooms at our disposal.

We found this work to be imperative, as the Seventh Day Adventists were doing the same kind of work among these people, and at the same time teaching Christianity. I may say, however, that all the children of Jewish parents are sent to our circle now, and that our limitations are only such as financial assistance can relieve. With the increase of general prosperity, I feel confident that we can greatly enlarge our capabilities.

Where there is distress, our other division, the "Aid Association," steps in, and in this work we strive to know no creed.

We have a Religious School under the supervision of the Rev. Leo Franklin of Omaha. Sixty children attend this school, and its prospects are of the brightest.

Individually I believe that the Council can be of very

much value, not only in aiding Jewish women to form new Councils and advising as to the proper methods of assisting the unfortunate, but also by its influence to eventually render financial assistance to such Councils where, from the paucity in numbers of our people, or from some visitation of Providence, it may be needed.

May success attend you in your every effort.

ANNA MAYER, Secretary.

REPORT OF THE PORTLAND, ORE., SECTION.

In presenting the following, your delegate from the Portland, Oregon, section of the National Council of Jewish Women, begs that you will consider it merely as a statement, rather than a report, our section having been so recently organized.

At an informal gathering of a few representative women of this city interested in the work of the N. C. J. W., the advisability of forming a local section was discussed, and so much enthusiasm manifested that it resulted in a call for a general meeting, which was held soon after in the Temple Beth Israel. This meeting was well attended, the aims and objects being ably set forth by various speakers invited for the occasion. Several days later a permanent organization was effected, with the election of the following officers, viz: Mrs. Solomon Hirsch, President; Mrs. Louis Altman, Vice-President; Mrs. A. J. Meier, Treasurer; Miss Belle Goldman, Secretary; and twelve ladies as the Board of Directors.

A change of secretary has recently been made in the appointment of Miss Celia Friendly, vice Miss Belle Goldman, resigned.

At organization, sixty-eight names were enrolled, since which time our membership has been increased to seventy-nine (79).

Notwithstanding our adjournment for the summer months, several board meetings were subsequently held to transact business, principally for the arranging of circles for the winter. Five were formed, and competent leaders

chosen. Since then the circles have begun study, much interest being shown. We hope to do good, earnest work, following the plans of the Council as far as practicable.

In May Mrs. Leopold of Chicago visited Portland, and upon invitation read her admirable paper on "The Jew in Fiction" before the Council and its friends. She also kindly gave the leaders of the circles much valuable information as to the manner of conducting their work.

In forwarding this resumé of our brief existence, we beg leave at the same time to respectfully ask the National Council for greater latitude in the conduct of our affairs in a business sense. The main reason for this request is our isolation and our distance from headquarters. Letters come to us from Chicago requiring an answer within a given period, no proper allowance of time being made for return mail. Again, we find it too expensive to send money orders upon the acquisition of a few members, and would therefore ask to be allowed to forward these small amounts either quarterly or semi-annually. Other matters are continually presenting themselves, making it desirable for us to be allowed special jurisdiction in the management of the affairs of the Portland, Oregon, Section of the National Council of Jewish Women.

All of which is respectfully submitted.

(Mrs. Sol.) JOSEPHINE HIRSCH, President.

CELIA FRIENDLY, Secretary.

The Convention adjourned to 2:30 P. M.

AFTERNOON SESSION.

The Convention was called to order at 3 P. M.

The minutes of the session of November 15th were read and approved. Also the minutes of the morning session of November 16th.

The President: We shall go on with the reports of sections begun this morning. We will first hear the report of New Jersey presented by Mrs. Grata of Newark.

REPORT OF THE VICE-PRESIDENT FOR NEW JERSEY.

I bring greetings from our section. I am very happy to meet with you this afternoon. Our presiding officer is here, and will bring the report of our own sections, and I am very sorry that I have great complaints to make of our Vice-President of the State. I am here to accuse her that she has not done her duty, but I will promise in the future. There is promise that she will do better, if that is satisfactory. Will you declare me guilty or not?

The President: I will not pronounce sentence.

Mrs. Grata: I am very happy to be with you this afternoon. I was with you, Mrs. President, at your first convention, and the pleasure and the happiness are still with me of remembering the grand, noble, good work that was done there, and that I hope will bear much good fruit in the future. We have done some good work, but I will leave it to our presiding officer to tell you what we have done. But so much I can tell you, that we have planned in the future to do almost nothing but educational work. I hear so much said about our Sabbath Schools, about the work that has been done, and I think it is very beautiful, but when I come to the synagogues and to the Temple on the Sabbath morning, and see how empty they are, I think it is about time we should educate ourselves before we educate the children in the Sabbath School. To read the Bible at our circle meetings is beautiful, to read history is also beautiful. But I feel very much that we forget what we have been reading. If we had not forgotten, we probably should go to the synagogue the next Sabbath. Let us hope that what we have been preaching may do good. At our last religious meeting we, a few of our ladies, made up our minds henceforth to attend the synagogue and abstain from shopping and marketing.

THERESA GRATA, Newark,
Vice-President.

Motion was made, seconded, and adopted by a vote of twenty-two in favor and eighteen opposed that the further hearing of reports be dispensed with until after the papers had been read and discussed.

The President: The paper of the afternoon is presented by Mrs. Miller, the President of the Memphis section, Vice-President for the State of Tennessee. She has had a great deal of experience in the needs and difficulties of our Council, and I am sure she will present us an admirable paper upon the subject, and I hope it will be thoroughly discussed.

THE ADVANTAGES, NEEDS, AND DIFFICULTIES OF THE COUNCIL OF JEWISH WOMEN.

BY MRS. NELLIE L. MILLER.

"I was a father to the poor, and the cause I knew not, I searched it out."

"If any man shall not work, neither shall he eat."

This is my text, for in a measure it concisely states the difficulties and needs of our Council. Yet it will be an effort for me to keep in this line, since, when new difficulties thrust themselves upon me, new advantages seem to arise from a neighboring spring, and the clear crystal-like bubbles seem almost inaudibly to say, "Hope, hope, hope!"

"Hope long deferred maketh the heart sick." So give to the wise instruction, that he may become yet wiser; impart knowledge to the righteous, and he will increase his information. Thus I look beyond the spring of hope, and upon the summit of a steep mountain, I see "Knowledge" beckoning us on; at the foot of this high elevation a sign-post glares bearing the time-worn motto, "Rome was not built in a day." Nor was it. This does not startle us by its newness, yet it conveys the idea that our Council encounters many of its difficulties owing to its youth. *Youth* has needs, and *Youth* requires care, discipline, and patience. Courage it has. Now, we, the members of this stripling,

the Council, demand a mature, full-fledged, fully organized, and smoothly working association.

Women have been charged with inconsistency. Let us refute this injustice by studying the nature and disposition of our child, the Council. What does she require to make her a strong, vigorous woman; whose influence will be felt the world over for the good of mankind, whose power will be such as to infuse spirituality into our hearts and homes, and whose growth will tend to affiliate us with organizations, both religious and philanthropical?

Two years old, she has just passed, we might say, her second summer, and great care is needed to tide the infant over this period. But when fond parents, devoted aunts, and fault-finding friends complain of the methods pursued, offering no better ones, what are we to do? For to apply all the remedies so generously advised by the critic will eventually destroy the life of the infant. To bridge over this trying and dangerous period of its existence, it were best silently to disregard all the nostrums and nourish the child with reason and mutualism. You are aware, no doubt, that there are three degrees of capacity among people: those that understand things from inherent natural powers; others, when they are explained; and, thirdly, others, not at all.

People who apparently have no interest in our offspring, write editorials, and attempt to make cold-storage of all our impulses to ameliorate its present condition.

All women may be raised to the dignity of spiritual mothers and educators of the human race. So, let each woman of the Council share the responsibility and stop to think, if it be wise to cut our wisdom teeth before the true incisors have developed. Can we walk before we crawl? And can we assimilate without mastication? Have we taken injudiciously of food, and have we swallowed more than we can wholesomely digest? No! emphatically, No! the child's constitution is good, and I put these questions to those who have heart enough, brain enough, and soul enough to comprehend them. The fault lies with the parents, who

have neither time nor inclination to await the full maturity of this great organization. We mothers, sisters, and daughters must learn in order to impart to young minds and young hearts love of faith and love of church. Teachers must possess exalted ideals of all that is divine in order to inspire the coming generation with enthusiasm, for the welfare of the Council, which stands for the revival of Judaism and the consecration of our women to their Creed.

"Shun idleness"; it is the rust that attaches itself to the most brilliant metal. Many minds, many hearts, and willing hands are the life of organization. We are organized, one mind alone cannot direct us, especially since adverse criticisms stalk along all the avenues, and creep into all the crevices, making discontent supreme.

We are assembled here to-day for the purpose of holding a consultation to effect a cure of this disease, "The needs and difficulties of the Council." A remedy is to be found in the awakening of the faculty, and the counsel of the many will alleviate our child's trammled career and loosen the bonds of skepticism as to her longevity. She must live, for the Council has a mission to perform, more than to attract our women "as the bright light does the moth." The National Council of Jewish Women *must live* in order to win and control the attention of our Jewish women, by means of faith and the actual contemplation of Bible and religion, and by the development of unselfish humanitarianism. With life, development depends upon conflict, and we must be brave and not become disheartened, while these disturbances last. But what we can do and can give is a fair field and no favoritism. Let the one cry, "God for us all," be our impetus to work and success. Philosophy and science may satisfy the mind, but religious study is needful to inspire the imagination, to gain spiritual vitality. Thus, to live the diet of the Council must be pure and wholesome; the inner working of her mechanism so clear, so liberal, that all who adopt her will revel in the firm, generous, and noble principles she inculcates. "Give her of the fruit of her hand, and let her own works praise her in the gates."

In order to ascertain the cause of her malady we must think, yet thinking will avail naught without work. This child, the Council, is of abnormal growth, and, I reiterate, her caretakers must be many. Every woman ought to shoulder a portion of this responsibility, not permitting a few to do that which the many find so much time to criticise and condemn. Let each of us rather be one of the many to see to the well-being and nourishing of so worthy a progeny. A healing compound can be found in the application of forbearance, charity, and love. We shall then have a condition that will tend to elevate us mentally, morally, and socially. The Council must be our hope for our future recognition as women of purpose and good faith, craving enlightenment. "Education cannot be measured by the yard or weighed by the pound."

Educative self-efforts must be the fundamental principles of our growth, so that we may have the power to choose that which is best and apply it, the highest gift of God to man. Each will give forth her good ideas, better projects, and best knowledge, and of this the many will receive and will be benefited.

True, it will be a long time becoming just what we desire. Therefore, begin quickly to prepare the way, and that can only come through the joining of forces, the young and the old, the pessimist and the optimist, the willing and the unwilling, cheerfully surrendering to the influence and voice of the Council. The chief difficulty, I find from personal observation and experience, is the lack of interest, want of sentiment, and entire absence of religious manifestations.

What we must be thoroughly imbued with is charity towards each other, love of humanity, and a just recognition of the ability of our Jewish sisters to be the guides and propellers of our foster child, the Council. God is love and God is light; whence it results that love is light, and it is only by following the effluence of that light that intellectual powers issue in wisdom, for "Wisdom's ways are ways of pleasantness, and all her paths are peace." Pride is the pit, jealousy the snare, and personalities the stumbling block

to our larger growth. The Council ought to and will fill its proper place in our women's lives, giving them a broader culture, a truer charity, and loftier ideals in all the relations of life. Our women need to know the Bible, for our religion seems to have lost its hold upon our people. We have no religious sentiment, nor does religion in any degree apparently appeal to us in every-day life. A faint superstition clings to us, and all our worship and charity seem to center in that. Religion we have none, for notwithstanding that we can proudly boast of the fact that the Old Testament was written by Hebrews, I venture the assertion that our Christian sisters are better acquainted with its contents than the great majority of our American Jewesses.

This is demonstrated by the difficulty encountered in circle-study where non-attendance, indifference, and utter lack of desire for knowledge are the stumbling blocks. Our monthly meetings are our visible bonds of union, where liberal means and broader purposes are elastic to our needs, and circle-study our medium to arouse individual ideas and aims; where possibly we determine nothing original, but where we can be heard not to uplift Judaism, but to let Judaism uplift us. If Biblical instruction were the desire of the many, we could then hold our Jewish women with a chain of love, indestructible in its nature. We should learn from our Christian sisters, who in their love of God and Church make their organizations, which are on the same line as ours, their Mecca for the concentration and perfection of all that is good and noble. Each and every church has its Guilds, its Aids, and its Societies, where interest and energy never flag.

"All for each and each for all." No urging, no supplicating; they work harmoniously and successfully for the one end; improvement, love of church and creed. Our synagogues should be our especial care, and the Council's work must affiliate with that of our Rabbis. Since we appear to have no real religious sentiment, and our Creed seems not all-sufficient to develop in our women love of God and learning, then let each of us like the Brahmin try

to develop a God within ourselves; each of us a Divinity within ourselves, perfecting the gifts that are ours to the betterment of mankind. "For as he thinketh in his heart, so is he." What can we, the Council do, to awaken our people to their need, to know Bible, Judaism, and practical philanthropy?

"The theory is to practice what the feet are to the head." Let us ask the co-operation of our Rabbis in the exchanging of pulpits from time to time; inaugurate a system of revivals so much in vogue in other denominations. Our united efforts, untiring zeal, indefatigable application and steadfastness to our cause are absolute necessities for our continued healthful existence. The revivals would arouse interest and thought as to Judaism, that grand old faith which has stood the buffets of contempt, the waves of persecution, and the intolerance of bigotry—a faith which in spite of all, is as vigorous to-day as it was thousands of years ago. And it needs but this innovation, with the divine faith of woman to lend her helping hand, for our final triumph and victory.

A National Organization of Jewish Women is an index of the times. We are coming from behind the clouds of oblivion and indifference as to our future value as women in this progressive and enlightened age. Only thus banded together will our usefulness be felt, our aims and motives understood. This eagerness to open heart, mind, and home to all things non-Jewish, our impetuous zeal in affiliating with non-Jewish movements demonstrate how slightly and disparagingly we estimate the worth of any project distinctly Jewish in character. By association with and emulation of our Christian sisters much good could be learned, and such actions on our part are to be encouraged, but not to the degree that by the merging of our individualities and personalities we lose our identity as a denomination. "Yet he who hears but one bell, hears but one sound."

We wish diversified interests in our women, but not at the risk of our being a part of a huge congeries of different elements without our individuality and faith ever being dis-

covered as a true, dominant and organic principle upon which to build a system, or an organization, and earn the right to the title of American Jewesses. Thus being banded together to study for improvement is of vital importance; for, as we journey along the road of knowledge, imperceptibly a bright light dawns upon us, the path that was thorny and narrow, smoothens, and widens, and culture weaves her exquisite meshes about us, and we become new women gratified with our endeavors to open the way which, we believe, will lead mankind to practical virtue and happiness, and with our efforts to carry out pure philanthropic principles and diffuse earnestness and energy into the hearts and minds of our women.

“Wit is the gift of penetrating things without becoming entangled in them.” And I feel my inability to cope with this stupendous question, “The difficulties and needs of the Council.” Its advantages are manifold, the difficulties I have enumerated. The needs are the just appreciation of our members, the elimination of all ill-feeling and enmity, and a harmonious demonstration of good fellowship; the absorbing of a little learning with modest desires and wholesome results. Then gradually its advantages will dawn upon the minds of our women, and they will realize that we are embarked on a noble, elevating mission, the scope of which is not limited to any creed or sect. The mission of the Council will not have ended until every Jewess shall have learned the Bible and the history of her people. With that knowledge must come a love of Judaism, interest in Temple, more spirituality in all our doings. When our limited number shall have accomplished but a part of the aims of the Council, let us hope that our lukewarm sisters may become imbued with our enthusiasm, and will consider it a privilege to be enrolled among our members, not as drones in a hive but as workers cheerfully advocating the glory of Judaism and the honor of humanity.

Have I caused a thought as to our individual aims without the consideration of the needs of the many? Unselfish earnestness, good fellowship, and free discussion of all

matters, avoiding personalities, and the sustaining and supporting of all things, broad, noble and good, clearly put forth our purpose to alter and expunge whatever may be found amiss in our organism, and to make the best reformation in our power to secure this aim. This is the desideratum of our complete harmony and success. This will be true charity, for information before reformation and investigation before condemnation will lead us to acts of philanthropy that will avail more than mere almsgiving. True philanthropy, the study of which is urged in our Council, does not consist of paying one's dues and subscriptions to philanthropical committees or agents, but rather to learn how best to assist the indigent and needy and to find a way that the recipient shall almost imperceptibly become self-supporting—philanthropy whose noble mission embraces the globe and scatters beneficent influence broadcast; philanthropy that ennobles the bestower and does not degrade the receiver. With such ideals well inculcated, we shall secure the development of proper motive, for motive is a center to which all things eventually tend.

Our Jewish women have been aroused, I trust, to the vital necessity of studying and applying the doctrines, religion and philanthropy, and they will use their faculties and reason so generously bestowed upon them, for humanity's sake. They are learning that the many shall be governed by intellect and morality; that the interests of each individual shall be considered as nearly as may be done, in harmony with the interests of the whole. Our work then would naturally embrace three organic principles.

First, humanitarianism. Second, mutualism. Third, universalism. Nations, States, and Societies are but aggregations of individuals, and we know that the individual's power of accomplishment comes from his understanding of and the complete amount of consecration he brings to bear upon the thing to be accomplished.

This National Council of Jewish women should and must appeal with peculiar force to our women, letting spontaneity,

progressive harmony, and correlated activities be their antidote for all obstacles and oppositions, letting superior deeds and magnanimity cause others to say, "Thy people shall be my people." Then, that part of my subject, The Needs and Difficulties of the Council, will be relegated to the attic of the Past, with no possible shadow of ever being resuscitated, but its advantages will be substantial and everlasting. The soil is prepared, the seed is planted, it has germinated and sprouted; it needs but the generous care of the husbandman to see it grow into a healthful and vigorous stalk. Let us infuse into this noble plant our sunshine of unbounded love, and water it with the moisture of tears of gladness. Let us but do this and our tender plant will become a sturdy tree, able to withstand the storms of Time, bearing fruit unstinted, of love, of knowledge, of wisdom, of philanthropy, for the honor of our women and the exaltation of our religion.

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each for his separate star,
Shall draw the Things as he sees it for God and Things as they are!"

The President: The paper is now open for discussion. We invite all present to take part. We shall be glad to hear from any one. But the five minutes rule will be strictly enforced, and no one will be allowed to talk more than once until every one wishing to speak has been heard. The discussion will be led by Mrs. Schwab of Cleveland who as leader will be given ten minutes. I would say for the Cleveland Council that it is one of the finest we have in the entire organization. It would have been well worth while to devote an entire afternoon to the discussion of the work that has been done in this one section. I am very sorry we cannot have it, because we would all gain so much. It is

without doubt the best organized and managed of all the organizations of Jewish Women in the whole country. Mrs. Schwab of Cleveland.

Mrs. Flora Schwab of Cleveland, O.: *Mrs. President and Ladies:* After the reading of the foregoing paper, modesty should impel me to say there is nothing more for me to add. But I come not whence modest violets bloom, where the snow flower is born to blush unseen, and waste its sweetness on the desert air. I come from Cleveland, big Mark Hanna's home; from Ohio, which gives the land its future President, and need I say the golden prosperity promised us in the near future has so tinged with its brilliant effulgence our sky, that we see naught but hope and courage before us?

The advantages of the Council: I would add that this with us plays the biggest rôle. Its needs and difficulties are but things to be rolled away. Those who with me had the privilege of listening to last night's program, that intoxicating feast of intellectuality and spirituality, need not ask what are the advantages of The National Council of Jewish Women. It presented the acme of all worth knowing in life, all that comes under the name of philanthropy, education, and religion, the highest ideals which the human mind can conceive. And I would add that the large and important part played in the program by New York showed that this was indeed a fitting place for our first meeting; for even at your gates stands a woman beckoning strangers to your shores, and with uplifted hand she carries the torch, which shall lead the seeker after truth and happiness into paths aright. New York, then, was the right place in which to hold the first conclave of the National Council of Jewish Women; for we shall go home with pictures of your hospitality and an impression of the greatness of the thought which like the sun rises in the East—but it shall not set in the West. We promise you, we women of Cleveland who bring you greetings to-day from a mammoth baby, an infant not yet six months old, that sends you the heartiest congratulations of five hundred Council women, we promise you that this sun shall not set in the West.

The advantages of the Council: The National Council of Jewish Women stands to us in the same relation as the organization of our Christian sisters, who builded well indeed, when they formed organizations extending like a network over the land, pausing not even at ocean strand, but spanning its wide waste, and uniting the eastern hemisphere with the west, carrying their lessons even to dark Africa. Our Jewish Council is the organization which will represent the modern Jewish woman side by side with her non-Jewish sisters. It is a body, as it were, to speak to. It holds all within its possession. It brings the best of all to each, and holds each individual member as a necessary unit of the whole. The best part of the age, the power to plan, the will to execute, are within the reach and possession of our women. But they have needed a field of operations in which to act. They have needed a medium of communication. Before the organization of the National Council they had been floundering in the dark, as it were, making costly experiments, which resulted in discouragement and oft abandonment of purpose. The National Council represents to us unity of strength, oneness of aim, and saves us these experiments. We avoid the snags which others have found, and emulate their successes. The National Council of Jewish Women stands at the portals of the twentieth century, and looking down the vista of the ages sees standing forth in bold relief on the pages of history such Jewish characters as Moses, the lawgiver of the world, Joshua, the leader and soldier, Solomon and David, David whose prophetic song rings even now in the hearts and ears of our Jewish women, for, yea, we have passed through the valley of the shadow of death, and we need fear no evil, for Thou, O Lord, wentest with us, and Thou stayedst us and savedst us from the extermination which threatened us for ages, and thankful indeed for our deliverance by the Eternal, we bend our steps to the Temple and to the synagogue, there to make solemn vow to dedicate ourselves to the Great High and His creatures, however humble they may be. We draw to our sides those most near and dear.

Nor pause we here. We step into the slums and by-ways of the world, and draw our less fortunate sisters to our side, and the children, aye, the children, the hope of the world. Carleton says, "Blessed is the man or woman of brain and heart who steps into the slums and takes the children's parts."

"We gather them in from the street's high-way,
We gather them in on each festal day,
We gather them in that our house be full,
We gather them to our Sabbath School."

And the unkempt heads and unwashed faces of the street arabs before us promise that with the loving, guiding hands of the Council-women, we shall rear them to be the future fathers and mothers in Israel, fit sons and daughters of a great republic.

Mrs. Solomon informs me that I have but one minute more. Well, we realized last evening through one of our speakers how much can be said in so-called two minutes. I am not so fortunate as to say so much in so short a time. I am very happy if I say a little in much time.

Our needs and difficulties: Though inclined to look at the optimistic side of things, we must needs as practical women turn our attention also to the obstacles which may loom up in our way and for a time obstruct. Remember, I said before we recognize no insurmountable difficulties. One of the first needs of the Council is enthusiastic leaders, able, brainy women to look ahead and subordinate for the time trivial personal duties in order to set hearts on the effort, and do a little for those beneath them. It has been found that the Jewish woman hedges behind her domesticity. She sets up as a fortification against all appeal, that she cannot neglect husband and children and home. As if the Jewish Council were not a plea for better homes, a plea for the betterment of the homes of our sisters who should be our wards and not objects of charity! And we might mildly insinuate to those mistaken women that to spend an hour or two in the society of intellectual women discussing

the merits of Ivanhoe or Daniel Deronda may not be more derogatory to their love and devotion for home than a two hours' gossip, or shopping, or dressmaking. Our gentlemen, men I suppose I should say, in every sense have been a little impediment to us in the beginning. With due respect I must admit that it takes some education to let a man feel that women able to handle an income ranging from one to ten thousand dollars annually are also able to handle the small sum of three or four or five thousand dollars, as it may be, to establish and run a council-home. Our gentlemen have been a little backward with their financial aid. But we have overcome that. We have a home, for the Jewish woman is pre-eminently a home-maker; she must have a place in which to operate, where she is neither hindered nor encroached upon by others. We in Cleveland have a home of our own, and relief societies meet with us, and other societies come to us. But we must have a home. We have a library, and we have reading rooms, and we have sewing rooms and dressmaking rooms, and all that is necessary, we think, to bring our work up to the required standard. Our difficulties up to to-day include these: We have found it difficult to make women realize that it is a step in advance. We have tried to make them feel that the time has come when they can no longer ignore the trend of the times, which is to move onward. The law of nature still stands, we must advance or retrograde. Next, our Jewish women must understand a little more of communal work. Furthermore, our women must come to the front, and stand side by side with their non-Jewish sisters. We cannot afford to be considered only well dressed women; we cannot afford to be only good housekeepers. Let us remember that we have taught an object lesson to the world, that we have given to the world its Bible, that bulwark of all civilization; its ethics and philosophy must be dear to us, and must be taught to our children; they must be proud to be Jews and Jewesses. Only thus can we hope to breed in them the feeling that they are equal to all, inferior to none, that Judaism is an ornament, not a disgrace.

Mrs. Axman of Kansas City, Mo.: I should like to know why the two preceding ladies have mentioned two or three times in their papers that we should rise to an equal plane with our non-Jewish sisters. I should like to know in what we do not equal them?

Miss Hirshfield of Buffalo: I want to give some of the results of my own experience, perhaps it will be an answer to the question just asked. I am a teacher in a high school, where I have Jewish as well as Christian pupils. Of course the Christian pupils are largely in the majority. My subjects are of such a nature that I have to bring in constant reference and allusion to the Bible, as religious history and religious literature. I find that Jewish children know just as much about the Bible as Christian children. I find the ignorance in regard to the New Testament as well as the Old on the part of the Christian children simply lamentable. I have, as an experiment, several times asked, when I wished to know in regard to something why the ignorance is there, who of you are Sunday School teachers, and I have found that they are the most ignorant in regard to the New Testament. I remember once that I asked what is the Golden Rule of the New Testament, and the answer came from a Jewish pupil.

The President: It is quite natural that a Jewish child should know the Golden Rule; it was said by a Jew before Christ was born.

Miss Berg of Philadelphia, Pa.: I would like to ask what the writer of the paper meant, by investigation before condemnation. I think it has been misinterpreted, for I have put a different construction upon it from the other ladies.

The President: The writer of the paper will make the last remarks.

Mrs. Landsberg of Rochester, N. Y.: It is said that Jewish women have no creed. Is that so? If some of us do not know it, that is so much the worse for them, but I

hope it will not go out into the world that a Jewish woman said that we have no creed and no religious feeling.

Mrs. Jacobson of St. Louis, Mo.: I feel as though perhaps the essayist and the speaker too ought to be defended, although of course they will have an opportunity to defend themselves. It really seems presumptuous of me to come up here to defend them, but it seems to me there must be some misunderstanding somewhere, because from what I heard last night and from the various remarks that were made this morning, as to what the different sections of the Council were trying to do, it has been the general impression that the Jewish people did need to be aroused, that they did need to be awakened, that the Sabbath Schools did need a great deal of remodeling, that the teaching in the Sabbath School was not good, that our children did not learn as much as they ought, that the parents were not inspired with religious zeal, and did not keep the Sabbath, and did not attend divine worship. And now, when your essayist of this afternoon and the leader of the discussion say the very things to you that you have said to them, and to every one of us again and again, you want to glorify yourselves at the expense of what is a very sad truth. It seems to me that we should acknowledge our failings. We are all here to try to learn and to try to be better. And if we think that we are so perfect now, what need is there even for the Council, what need to work so hard? We expect to work hard, we have all promised to do our best. Mrs. Solomon has said, "Work, form new circles, form a Sabbath League, do many things." Why need we do these, if we are already so perfect? I say that the Jewish spirit is not dead. Far from it. I don't believe that the Jewish spirit can ever die. It is the most virile spirit of the world. But I do say it has been lying dormant. The very beginning of wisdom is to recognize your own failings. We are Jewish women. We wish to make Judaism what it was in the past. It had a glorious past. It carried our people through trials and tribulations such as no other people in the history of the world have undergone. But we have come to the crucial

times of all. Those that can withstand persecution, cannot always withstand prosperity, and because we feared that we could not withstand this prosperity, this National Council has arisen in a body to remind the Jewish people of their past, and what the past has done for them, and to warn them and awaken them and to awaken the children and all of us. Further than that, I claim that we must rise, as our essayist has said, to a higher level. We are in some respects not on a level with our Christian sisters. We are, yes, we have always been the home-makers, and the woman who can have the best home and who can train her children is the woman who is doing most excellent work. But I say we need not neglect that work to enter into a broader sphere, and our Christian sisters have recognized that, and you know, you members of the Council, that if you go into a Christian church upon a Sabbath morning, their Sabbath morning, you will find many more than you find in attendance in a Jewish synagogue. I say to you, rouse yourselves, recognize our needs, recognize our difficulties, recognize that we have failings, remember that we are of the old Jewish stock, and rouse yourselves. But you cannot be what you ought to be unless you first see where the weaknesses are. Then you know where you can place your defence.

Miss American of Chicago: Though it is true that in numbers the Christian church may seem to be better attended than the Jewish, statistically it is disproved.

Mrs. Hays of New York City: I rise to a point of order. I am not at all prepared to address you, but it seems that we have wandered from the original point, which was the needs of the organization, and turned off to discuss other points. Let us try and devote the few minutes given to us to the particular points in the paper, which are the needs and difficulties.

I see just one need, and this after a survey seems to me the most important, and was dwelt upon several times last evening, and those who were present last evening will bear

witness to this fact. Why teach our children on the same lines in the Sunday Schools as our Christian neighbors do? We try and find new ways, and the Council tries to find new ways of doing its work, but the great need is to bring that teaching back into the home. This is the crying need, educating women to be able to educate those who are brought under their influence, not only in the Sunday Schools, but at home. That to me is the key-note of our need. Why do we study to educate ourselves, to educate ourselves in our history? It is from a certain standpoint almost selfish, that women should gather together to educate themselves in Council work, in all the work of the Association. What we want is to educate ourselves, so that we may bring into the homes where the children are all around us, or into the Sunday Schools, the influence of that education and that study to which we are devoting ourselves, and which the Council is teaching. And if the Council succeeds in showing that need strongly, if after all you have heard here the ladies are impressed with that one fact, I for one shall feel perfectly satisfied, willing to go back, with the consciousness that the Sunday Schools are doing good work, just as good work as their sister institutions, but that the homes are not doing equal work with the homes of our Christian sisters. That I think is the need, that we should carry back into our homes spirituality, influence from morning to night, from moment to moment, that which affects the whole atmosphere of home, that which makes the children feel when they come in contact with their Christian neighbors that they are equal to them. I shall not go on to tell you the many influences, but into the home we need to bring the influence of the Council.

Mrs. Harris of Bradford, Pa.: I do not know whether others of you have encountered this difficulty, but my experience has been that the greatest difficulty with which the Jewish woman must now contend is factionalism. Jewish women largely will not agree to be led. I think that the greatest aim for which we should work is a feeling of good

fellowship, good comradeship, and a willingness to accord to the superior one his right; not that any person should assert any superiority, but a willingness to be led. I think only in that way can our influence be widened, as we hope to see it widened.

Mrs. De Sola of Montreal, Canada: It seems to me that the first need of the Council is that every member of the Jewish Council of Women should keep the Jewish Sabbath.

The President: The time has now expired for discussion of the paper, and I give our essayist five minutes to answer the speakers.

Mrs. Miller: I shall not require five minutes. I had the courage of my convictions in the writing of this paper. I was asked to write about the needs and difficulties of the Council, as far as my experience was concerned, and I realized that not in Memphis alone, where I hail from, but in other cities the continual complaint is that "we have no services, we have no Sunday Schools, we have no Rabbis." Then why should the truth hurt? Why should you not know that you have not these things, and inculcate them into the hearts and homes of your mothers, brothers, sisters, children, organizations? That is all I have to say in defence of my paper. As for emulating the Christian women, I think our Jewish women are their equal in everything, mentally, physically, socially and morally, there is not a doubt about it. But I do know that the Christian women adhere closely and steadfastly to their creed, be it what it may, and their services, interesting or uninteresting, attract their attention. Rain or sunshine, snow or clear, they go. But the Jewish women, do they go? If they do, I am glad indeed to have been so misinformed, and hope to know that our Sunday Schools, our pulpits, and our women are inspired with love of God and Judaism.

The President: We shall now proceed with the reports that were not read this morning. We shall first have the report from Ohio. The Vice-President of the State is not here. I should like to have the report from Cincinnati.

REPORT OF THE CINCINNATI, OHIO, SECTION.

Cincinnati, O., November 10th, 1896.

When Cincinnati formed a section of the National Council of Jewish Women, in March, 1895, thus adding a new impulse to that progressive movement among Jewish women in their march towards mental development and independent thought, it soon proudly showed a membership of one hundred and fifty. Seven circles were at once organized under able leadership, the leaders with one exception consisting of professors and students of the graduating class of the Hebrew Union College, the one exception being the Circle led by Mrs. Louise Mannheimer. The Bible was the text book. We began with Genesis, studied verse by verse, chapter by chapter, along the line of the most critical research. But in spite of this enthusiasm, only ninety members responded to their names at the last roll call, and but five circles have arranged to resume their work this winter. With this record for the past, what promise can be given for future growth?

In our city, where the practical workings of every phase of philanthropic endeavor are so ably managed, by our eight federated Associations, there is little need of any new charitable undertaking. One circle, however, organized a Mission Sabbath School in addition to the one already established for over five years. This school is in excellent condition, being well conducted at present. Another circle organized a manual training school for boys, in session during the vacation months. This school has been conducted by Mrs. Louise Mannheimer, for two sessions, and through her efforts two of the most promising boys each year were rewarded by receiving a free scholarship in the Cincinnati Technical School, thus entering them upon a most promising career.

From the outset it has been the sentiment of the Directors of the Cincinnati section that our best efforts be directed towards the educational feature of the work out-

lined by the National Board, and here is found the greatest difficulty.

What can be done to rouse the Jewish wife and mother from her indifference to all matters pertaining to Judaism? She does not know why she is a Jewess, nor does she care that her children should know. Her whole duty there is done, when she sends her children to Sabbath School if convenient to do so, and attends Sabbath services herself when it is convenient. For more than this she finds neither time nor inclination.

In this day of Women's Clubs, she has joined the ranks and is an enthusiastic member of any number of literary societies—German, Browning, Travel, Municipal Government, each claims part of her time. But to join a circle for the purpose of becoming acquainted with the Bible or Jewish History, she cannot possibly find the time. To do any work or study in that direction is perfectly ridiculous, and besides, what's the use? With so many divided interests at all times claiming her attention, how can the Jewish woman be made to feel the tie that binds her to all the women of her faith? How give the aim of the Council sufficient force, how make it alluring enough to attract her from all minor interests, and make her feel at one with the sisterhood of the Council, thus presenting a solid front to the enemies of her religion and her people, formidable enough to overcome all the narrow prejudices and ignorant suspicions that hover threatening near, heralds of the coming of that time of which the prophet spoke, when the earth shall be filled with knowledge as the waters cover the sea? Upon the solution of this difficulty depends the success of the aim of the National Council, and it calls for the most earnest consideration of the first convention of Jewish Women.

HANNAH MARKS, Delegate.

REPORT OF THE CLEVELAND SECTION.

I come from a Council which I think has an object lesson to teach to the remaining members of our National

Council. I speak with due appreciation of our position. It is in no boastful vein that I say that I think that we have a Council from which one or two things may be learned. I informed you a while ago that our Council had gained most marvellous dimensions within a very short time, and you leaders who no doubt know what personal effort it requires to acquire even one member who is willing to devote herself to the arduous task of making the Council a success, may have wondered how it happened that in so short a time we had such numbers to enlist in our work. I may then state that we have hit upon the happy idea of enlisting not individual members but whole organizations as it were. We have confederated societies which had an individual life of their own, and which have tested their strength for years, and they are therefore built on firmer rocks than the mere conglomeration of here and there a member, who may desire to-day, and lose interest to-morrow. What we have accomplished by this method is this. The organizations which have united with us have thrown into our Council all their interests. It is a centre from which emanates every line of work that can be covered by the communal work of the community, be it Jewish or otherwise. Those ladies who are inclined to philanthropic work find their sphere with us. We have a personal service society, that is, we have a personal service committee headed by an able and experienced Chairman. If anything requires scientific thought and mature deliberation by a woman of sound judgment and keen sense, it is the personal service work of entering the homes of the lowly as a ministering angel and not with a broom, as it were, to sweep out old ties and loves and affiliations. We find room for the worker in intellectual fields. We shall have our circles, we have now our schools, we have religious work, which comes under a separate committee, and so we find that our women do not drop off as I have heard paper after paper and report after report emphasize. Those who are here to-day from Cleveland and strengthen me with their presence will endorse everything our President so kindly said,

and she is in a position to know, for we had the honor of her visit last summer, and I had the honor of being her hostess. I say, then, that our ladies have their hearts and their heads and their hands in the National Council at Cleveland. A financial point which also needs taking notice of is this. That belonging to so many different organizations, ladies divide up their strength and their energy and their dollars and their pennies. As it is, they pay so much toward the Council and that covers their work. That which they are not doing, somebody else is doing for them, and the result is a fine showing in all lines. We have then a Home, I said that before, with its telephone and janitress and paraphernalia to save time and energy. We have first of all a sewing school in which are enrolled 250 children ranging in age from ten to fourteen. The older children are advanced into a dressmaking class. Don't let the word frighten you. They don't come out Parisian dressmakers. Our object and aim are to advance them so far that they can go as helpers with the dressmakers into the homes. We would instil into them an early love of neatness, tidiness, a little respect for that which we want our children to early imbibe. We have a friendly club conducted by a handful of young girls for the bettering of the condition of such girls as spend their days in the workshops and the factories and the stores. These girls, only eight in number, taken from among our best, conduct two days of the week classes for girls in the rudiments, reading, writing, and arithmetic, also dressmaking, fine sewing, and millinery, and many a girl steps proudly forth decked in her own handiwork, and these girls find in their Council Home a home of delight, their delight strengthening with numbers, and they now number 100 members. The workshop is no longer an experiment, but a successful reality.

FLORA SCHWAB, President.

Mrs. Landsberg of Rochester, N. Y.: I should like to ask if this confederation is under Jewish management.

Mrs. Schwab: It is. It is the Local Branch of the Council.

Miss Berg of Philadelphia: Did all organizations of Cleveland, all Jewish women's organizations of Cleveland, amalgamate into the Local Council?

The President: They did.

Miss Berg: Lose their entire identity?

Mrs. Schwab: They did, with the exception of one or two who had a sick benefit.

The President: This work in Cleveland is exceptional, and it is largely owing to Rabbi Gries of Cleveland, who has had it in charge.

REPORT OF THE MARION, O., SECTION.

Marion, Ohio, January 8, 1896.

Our Council organized early last year, and has been in a flourishing condition ever since. We are a very small Council, as there are not over a dozen Jewish families here. We have eleven members at the present time. All are active workers. We meet every two weeks at different members' houses. Our program of work consists mostly of reading five chapters in the Bible at each meeting. We read one chapter at a time; each member reading one in turn, and after each chapter is read, it is discussed by the members. When we feel that we understand it, we continue with the next, and so on until all have been read. We are now almost through Exodus, and expect to finish Leviticus before the year's work is completed. Besides the Bible reading, we have essays written and delivered by different members on given subjects of interest. Besides the essays and Bible reading, we have music and answer to roll call by quotations. Through our Council we have succeeded in organizing a Sunday School. We have a dozen children enrolled, and endeavor to make it as interesting as possible. We had a Chanukka festival for the children, and now there is some talk of a Purim Social.

MRS. S. G. KLEINMAIER, President.

REPORT OF THE MOBILE, ALA., SECTION.

I beg leave to submit the following report of our Section: We organized November 20, 1895, and meet fortnightly, at private houses. An extra meeting for business purposes is called bi-monthly.

Our membership consists of twenty-seven (27) with an average attendance of eighteen (18). We have decided to adopt the plan of work laid out by Dr. Berkowitz, and we are making efforts in behalf of the Sunday School and other local matters.

MIRIAM H. FORCHHEIMRER, President.

REPORT OF THE NEWARK, N. J., SECTION.

The Newark Section was one of the first to join the National Council of Jewish Women, with a membership of 60. It has only one circle, which comprises now a membership of 80, showing a slight but steady growth in the past two years.

The former President worked with earnest zeal, the fruits of which are beginning to show now in the form of a well-organized Working Girls' Club with a membership of about 150. The Vice-President of the Section is the President of this Club. The Club is for instructive as well as for entertainment purposes, having classes with competent teachers in dressmaking, millinery, and plain sewing. Each Wednesday evening is devoted to pleasure, which is in the form of music, reading, recitations, and dancing. The Club is self-ruling as well as self-sustaining, each girl's dues being fifteen cents a month. The Council members act in the capacity of passive members.

The interest of the members of the Council seems to have lagged somewhat during the past few months; but our work for the ensuing year promises to be so pleasant and instructive as to arouse even the more fickle members.

Our first general meeting was well attended, which we hope is a favorable omen of increasing interest.

The congregation gladly acquiesced in our proposition to place one of our members on the Sabbath School board, and the ladies have ever since taken active interest in the Sabbath School work.

In regard to individual interest of members of our circle, I find that the majority are members of so many other societies that their interest as working members of the Council is at a low ebb, and that being a member simply means to them the paying of dues. The ladies in belonging to charitable societies think they are benefiting others, but they do not seem to realize that in belonging to the Council they are benefiting themselves, thereby benefiting others as well.

May I suggest that, as the Convention is so near our little State, the President of the Council or some other delegate present canvass New Jersey? I am sure she would be cordially greeted by such cities as Paterson, Trenton, Jersey City, New Brunswick, and others, each of which towns has a goodly number of Jewish citizens, who I have no doubt would be glad to join the Council, if they knew how to come in.

MRS. N. WEINBERG, President.

Report of Pennsylvania and Philadelphia called for.

Mrs. Pauline H. Rosenberg: I think it is extremely unfortunate that Pennsylvania begins with a letter so near the omega of the alphabet that every one of my sisters has told you exactly what I would have liked to tell you. Moreover I fear that the visitors will think that besides having only one God we have but one thought.

REPORT OF THE VICE-PRESIDENT FOR PENNSYLVANIA.

Madam President and Ladies:—It is with mingled feelings of pleasure and responsibility that I bring to you the fraternal greetings of the Pennsylvania Sections.

A report of State work is naturally a record of some successes and some discouragements. Early in this century, Victor Hugo said, "Organization is the test of civilization;" to-day organization has become the very *soul* and *foundation* of our present system of government. The more widely spread and the better organized society becomes, the more far-reaching and the greater in results will our civilization grow. Women's Clubs have come in this century to take the place of the *salons* of the last.

Jewish women, as individuals, respond readily to this club movement; but collectively they were slow to embrace the opportunities of this wider influence, which means added responsibility. The Jewish woman is pre-eminently a home woman and a home-maker.

But now the air everywhere is permeated with organizations, whose broadening influences are taking us out of the narrowness of self.

In Pennsylvania, innumerable letters were written to seventeen cities within her borders.

Sections have been formed wherever any of the officers have visited, showing the direct influence of personal contact. Objects and methods of the Council's work are more readily explained in one hour's talk than by a dozen letters, and although carefully prepared plans, programs, circulars of information sent out by the National Board, and copies of the Constitution, are forwarded with each letter, it requires direct contact to impart sufficient enthusiasm and zeal to effect organization.

Philadelphia, Pittsburg and Allegheny, Bradford and Oil City have active Sections, doing excellent work in carrying out the recommendations of the National Board and Committees.

The untiring zeal and indefatigable efforts of the National Board in behalf of organization, their ever willing readiness to sacrifice self in co-operating with the Officers and Committees, is well evidenced in every way, and we all feel the influence of our beloved National President, Mrs. Solomon, and our brilliant Corresponding Secretary, Miss American,

permeating the entire Association, furnishing head, heart, and soul for and to the cause.

We claim three hundred and sixty-five (365) members at present, not so many as we hope to have when each member of the Council will consider herself a special membership committee to interest every Jewess she may meet to become a member, and otherwise make propaganda for the cause wherever she may go.

Scranton had been organized by correspondence, and after two enthusiastic meetings disbanded owing to misunderstanding of the Council's attitude toward existing charitable organizations, but promises again to give the work a fair trial.

Admitting the greater need for work like ours in smaller places, we yet recognize their greater difficulties and more limited facilities.

To organize is not the only mission of a state officer. She must also foster the weaker Sections; be able and willing at all times to answer questions and otherwise aid with suggestions or advice concerning the work in Sections already organized; aid the National Board in circulating recommendations, and otherwise hold herself subject to their orders.

Outside of this State, Wheeling, Charlestown, Richmond, and Youngstown have received communications—in all sixty-nine letters have been written within the past six weeks.

The discussions indulged in at meetings are developing a wonderful amount of self-reliance, and hitherto timid women display real literary ability in the preparation of the papers.

The Council has reconciled many discordant elements, and holds within its bounds every phase of Jewish thought.

Here rigid Orthodoxy and rabid Reform dwell together in harmony and love.

The feeling of true sisterhood is developed and strengthened, so that our women stand solidly as a united body, ready to help each other or to extend their co-operation to any sister society, irrespective of creed.

By thus extending the hand co-operatively and opening wide the doors to foster this feeling of fraternity, the narrowness of individualism will be done away with, and the breadth, depth, and scope of united action must redound to the glory of womanhood.

In respect to Philadelphia I would add but one word more, and that is that Philadelphia is an extremely promising field with Miss Mordecai at the head and Miss Berg as its very able Secretary, and I feel it will be second not even to Chicago in the future. With those two ladies as head and heart, Philadelphia will succeed.

The Federation of Women of Pennsylvania which recently had a meeting in Bradford sent word to the Philadelphia section that their account of work reported at that meeting was the best of any section within the state.

The Psalmist says,

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133.

As the Presidents of the various Pennsylvania Sections are present, I prefer to have each one speak for her own Section.

Respectfully submitted,

PAULINE H. ROSENBERG, Philadelphia,
Vice-President.

REPORT OF THE PITTSBURG, PA., SECTION.

Madam President and Ladies:

The unavoidable similarity of work in all the sections and the three minute limit allotted to each of us will confine me to the special successes of the Pittsburg Section and points of differentiation.

Organized May 2nd, 1894, with a membership of fifty (50), we now report one hundred and forty (140), acquired by slow but steady growth, with a good average attendance of members at meetings, who manifest great interest in papers, as well as in the business of the Section, and are beginning to participate more spontaneously in discussions.

We first tried numerous small circles for study, which were later consolidated for the purpose of being addressed upon special subjects of study by prominent ministers. Furthermore we have the advantage of the free libraries so generously donated to Pittsburg and Allegheny by our townsman, Andrew Carnegie. We propose this year to adopt the excellent plan outlined in the Chautauqua syllabus.

The Section established a Kindergarten under the auspices of the "Pittsburg and Allegheny Free Kindergarten Association," having collected \$1646 for this purpose. Also established an Infant Sunday School Class.

The best achievement, however, is in the Religious Mission School, started one year ago with fifteen pupils, but now numbering two hundred, and maintained by volunteer teachers and voluntary subscriptions. The younger children are instructed by the Froebel methods suitable to the environments of the school; with the older children no specified method is pursued, but the teacher's originality and talent are given free sway. The Biblical story related to them each week is narrated in such manner that they themselves must glean the moral. During the summer they were taught sewing. We now rarely experience any trouble from their personal habits, and conduct throughout shows decided improvement; all the pupils attending seem to have discovered that Americanism must go hand in hand with Judaism. What the children learn here is carried to the paternal roof, and visitors may find the little ones indulging with pleasure in household chores hitherto unknown to them. We hope this is the nucleus of what will some day be an industrial school, where girls will be taught all the branches of housewifery, and boys some useful trades. If we accomplish this, we shall have more than half solved the social problem of what to do with our poor.

In Philanthropy, a Personal Service Guild was started to co-operate with the existing charitable organizations. When Sections of the Council abound throughout the land, then the time will be ripe, and it is almost so now, for the sec-

tions everywhere to co-operate and establish a central system of relief for the poor, which shall prevent the expensive, wasteful, and needless transportation of the indigent from place to place; and when for some special reason they are assisted to distant places, their records will be sent with them. Then there will have been accomplished one of the noblest and best purposes of the Council.

Respectfully submitted,

FANNIE H. HAMBURGER,
President Columbian Council,
Pittsburg Section.

REPORT OF THE PHILADELPHIA, PA., SECTION.

The Philadelphia Section has a membership of 190, forty of these being new members, showing an increase of interest in the Council. The membership is very small, when we consider the size of the Jewish congregations in Philadelphia, and the Council has been slow in making progress, partly owing to the fear, in an overburdened community, that a new society must necessarily require funds to support it, and partly to the want of a definite object in the organization, every one asking, "What do you do?" "Studying the Bible" seeming an unsatisfactory answer in this practical age.

But it is the members of the three large Bible Circles who feel and acknowledge that the Council has been to them an inspiration, leading to a new and higher view of their religion, and of the duties and responsibilities of life.

Most of them are married women, and their fresh interest and enthusiasm in the study of the Bible is the best and most touching testimony to the value of the impetus given by the Council to a religious train of thought.

We require some stated work in which all the members can take part, even those who do not desire to join the Study Circles.

Philadelphia being well supplied with organized charities, no special philanthropic work has been undertaken. Last

year the Section joined with other societies in petitioning the Legislature to raise the age at which children could be legally employed in factories from 12 to 13 years. The Section was also instrumental in having women placed upon the Sunday School Boards of the various congregations, and this fall three Sections of the Needlework Guild have been formed, by means of which about 500 new garments will be distributed to the Jewish charities. We were especially pleased to engage in this work, as it is also national in character and strictly non-sectarian.

Most of the papers at the general meetings have been read by members of the Section, have required thought and study, and have been received with much interest—a religious and philanthropic paper being presented at each meeting, and developing much latent talent.

We have received kind encouragement and help from the Rabbis and the Jewish press of our city.

The Council has conferred a benefit upon the widely-separated parts of our community by enabling the members to meet as they have never met before—with a common interest and a united spirit.

LAURA MORDECAI, President.

REPORT OF THE BRADFORD, PA., SECTION.

The section in Bradford was formed about a year ago, and joined the Council about three months afterward. We found a great deal of difficulty in interesting our women in the line of work that the Council advocates, but whatever degree of success we have attained I think is mainly due to the fact of the simplification of the work, so that it has been within the range of all our members. We have also made it a point to invite women to attend meetings, whether they wished to become members or not, and in that way we have brought to our ranks many who could not otherwise be approached. We issued our program only about a month ago, and I believe it is on exhibition here, and I think it will rank with any of the

programs here. The State Federation of Pennsylvania held its first Convention in our town about a month ago, and as a result of the interest manifested in the meetings, which were attended by many of our members, we have become a part of the State Federation. I believe we are the third Jewish Council in the State in the federation. Our religious work has not been very extensive, because we have a synagogue that has quite a large Sunday School in connection with the congregation. We expect in the future to do some work there, if we find we can in any way improve the work that has been done. I don't know that there is anything particularly interesting in our line of work but what I told you.

JENNIE C. GALLAND, President.

REPORT OF THE VICE-PRESIDENT FOR TENNESSEE.

As Vice-President of the State of Tennessee I have no report to make except that I felt the pulse of the various cities in the state of Tennessee, and they were not ready for any Jewish organization. I shall try again. That is all I can do.

For my section, they send their heartiest greetings, and I want to say that we had sixty-two members when Miss American organized in our city. When Miss American left we dwindled down to fifty. This fall we had twenty-eight. When I asked the reason of this, fearing it might be something personal to their chairman, and loving the work too well not to step down in that case and permit any one who had magnetism and influence enough to teach them the way they should go, to take my place, they said "No, we have no time now for religious work; later." But after a great deal of work, a world of supplication, and a personal canvass from house to house, from door to door, I have a membership now of fifty-five, and it is a herculean task to hold them. I never get up before them at a General Meeting but what I feel that the reins are about to

slip from me, and I feel like continually apologizing for thrusting religious and philanthropical topics upon them. Now our circles average eighteen; attendance four. Our leaders are heartbroken, and their President—well, it is useless to say. Our Sabbath School clamors and clamors for children. The mothers will later send them. The Temple is attended, not at all. We have a Rabbi, and he preaches to empty benches, and quarrels about it no little. Yet he objects to the Council, because the Council fails to bring the women in droves to the Temple. We have as many as—I learned it to-day, I did not know it before,—five hundred Jewish families in Memphis, and we have a membership of fifty-five in the Council, but I am very sanguine, and I am going to hope on. We have by dint of persuasion aroused interest in an industrial school, and after one year almost on our knees we have succeeded in raising sixty dollars for the fund. We have a Mission Sunday School, and we try to take interest in our Sabbath School, and we have succeeded in obtaining the appointment of one of our members to the Sabbath School Board. I believe that is about the workings of our Council. They asked me when I left what I was going to do here, and they told every delegate to bring them something new to inspire them, something to sharpen their appetites, they are so tired. We have been in existence one year this October.

NELLIE L. MILLER, Memphis,
Vice-President.

The President: I shall instruct the Resolutions Committee to send a set of Resolutions to Memphis.

REPORT OF THE OIL CITY SECTION.

Mrs. President, Ladies and Gentlemen:

It gives me great pleasure to bring before you our little Council, which, although consisting of a small membership (we number but seventeen), is so deeply interested in the magnificent work which you are doing, that we are going to follow your leadership. Since our organizing last spring,

there have joined us nearly as many new members as our Council began with, and we hope ere the New Year overtakes us to have the remaining Israelitish women of our town members as well. Our work thus far has been in the direction of religion. We have established a Sabbath School, which numbers 37 pupils, with the promise of more very soon.

I am asked with many others to give my opinion of the Council. I can only say that I believe no movement ever set afoot among the Jews has created such universal comment, and has been looked upon so favorably as the method at present adopted for the higher education of the Jewess, and for bringing again into the fold of Judaism the masses of our straying ones. I believe that nothing can do us so much good as, or give us more help than, the method we are now pursuing. We need not seek to advance the educated woman, but to educate such as live in our midst, that the veil through which they fear to gaze may be entirely lifted from over them, that they too may see the magnificence of the use of the powers of free thought and action. Continue as you have begun. When you broadened your sisterhood to teach us a better knowledge of the Bible-Judaism and great minds, you had an aim than which there is no better. Intelligence we have on a par with our Christian sisters, but knowledge through study we lack.

The thing most needed in our section is knowledge of the world of letters—to read, understand, and be able to discuss intelligently.

Heretofore our women have not been readers. Of religion we know only the traditions handed down to us from thousands of years, modified with each generation until now very little remains. So, is it not clear we need to improve the present time? With the work already begun, the result will be seen, and felt very speedily, by a closer adherence to our religion, and a power to convince, from the fact that we know whereof we talk.

Bring to us, who are *unable* to do so at our own expense, men and women of our *own race and religion*, and let them teach us that which is given to you who live in larger

cities. Let us become acquainted with our thinking men through hearing as well as reading of them, and make us feel that we must reach out into still smaller places and do the good you will surely do us. Broaden, enrich, and make more noble that which is already begun and our future is assured.

RACHEL F. LOWENTRITT, President.

REPORT OF THE PROVIDENCE, R. I., SECTION.

Rhode Island being the smallest state in the Union, and our circle one of the last to join the Council, having signed the Constitution the 7th of this month, there is very little of interest to report, but I shall endeavor to answer some of the questions sent us, and also give a brief statement of the standing of the Jews in our community.

Number of members, twenty-three (23).

Number of circles, one (1), known as the "Roger Williams Circle of Jewish Women."

Although not then members of the National Council, we have been doing theoretical work for the past year under the leadership of our Rabbi, Mr. Blaustein, holding fortnightly meetings, taking up the study of the Bible.

As our membership increases we shall no doubt divide into two (2) or more circles. The probabilities are that the growth and interest will increase very rapidly after we have started our work, and we hope to carry out the program of the Council in all its parts.

We have two (2) Religious Schools: one connected with the Temple, which consists of the regular Sabbath School and two Post-confirmation classes, a Senior and a Junior; the other, "The Talmud Torah School," is attended mostly by the children of the immigrants, holding sessions every day except Friday. For the past three years this "Talmud Torah School" was open only to boys, but of late classes have been formed for girls.

The charity work of this city is being carried on by two (2) ladies' societies and the two leading congregations. While comparatively good work is being done, we hope

by the efforts of the circle to bring about more system. Owing to the prejudice existing in the East, not much was known formerly by the outside world of the workings of the Jewish people; but of late they have been more recognized. Through the influence of our Rabbi, our people have been brought before the public, and we have had the benefit of lectures and talks by some of the most noted college professors and leading divines in our midst, and honors have been shown the Rabbi as our representative.

As for the work of the National Council as a whole, judging from the influence for good our circle, young as it is, has had upon the Jews of this city, I venture to say that of all the Jewish institutions of recent date, this is by far the most important one, arousing the interest of our indifferent co-religionists, opening a field for the latent talent in our midst, unifying the diverse Jewish populations of this country, and bringing about better understanding and more friendly relationship between Jew and Gentile, thus illustrating the historical principle that, "Whenever Judaism has been in danger of being lost, woman came to the rescue."

MRS. D. C. FINK, President.

November, 1896.

REPORT OF THE MILWAUKEE, WIS., SECTION.

I really do not feel as if I wanted to ask for your indulgence, for I fear the only thing which will commend my report to you to-night is its brevity. I was unable to write the report myself, and had to dictate it, and as you know, as you take the pen the inspiration comes, and so I will have to give you just the bare facts.

The Milwaukee Branch of the National Council of Jewish Women is composed of sixty-four members in four circles. The interest in the movement is sustained and growing, and augurs well for the future advancement of the Council. The work is heartily endorsed by the Jewish women of the city, who willingly join upon solicitation. I wish you to note that on that particular fact I can join hands with Mrs.

Miller who has just spoken. Two lines of work are carried on by the Milwaukee Branch. First a Russian Mission is carried on under its auspices. The children meet once a week from four to six o'clock in the vestry room of one of our Temples, where the girls are taught to sew, darn, mend, crochet, and embroider. The boys are instructed in manual training. This school has two paid teachers, one who teaches the girls the rudiments in sewing, and the other a very able professor who takes part of the work in manual training. This Mission thus far has been kept up by the Chairman on Philanthropy. She thus far has paid the expenses of the whole Mission, and I am proud to say that we have one hundred and twenty-five little ones who attend regularly every Tuesday. The rest of the work is conducted by the ladies of the Council.

The members of the Council have made a study of the Bible and Jewish literature. We meet every two weeks from October to May. Topics are assigned for special papers, which are followed by discussion. A general monthly meeting is held at which one paper is read on some philanthropic work and another on religion. We believe that more good could be accomplished through greater unanimity in plans of work and outlines of study among the several sections of the Council. Much could be gained by such co-operation. Definite programs should be outlined and strictly adhered to.

MRS. S. R. LEVY, President.

The President: I am very sorry that the next report comes so late in the afternoon. It is that of the Montreal section represented by Mrs. De Sola.

REPORT OF THE MONTREAL, CANADA, SECTION.

As President of the Montreal section of the Council I have nothing to report. We are not three months old yet. However, we have two or three circles at work,

and have more information, and our committee on philanthropy has many plans under consideration. As Vice-President for Canada, I have great pleasure in informing you that I was successful in organizing a very enthusiastic section in Toronto some four months since, and I have no doubt they are very hard at work at the present time. But I am constantly confronted by two questions, how can we Canadian women form sections of the National Council in the United States, and how can our women send money to the United States organization?

KATHERINE DE SOLA, President.

The President: Long before these questions were put, in fact as soon as we organized in Canada, the first thing we wished to do was to drop the "National" and become a "Council of Women," instead of National Council of Women. Now I think it is unfair of Canada to speak of sending money here, because we know that a great deal of our money goes to Canada. I trust that the change of name will come up on Thursday morning, because we certainly do not wish to have a narrow name, when we can have a broad one.

Mrs. Hamburger of Pittsburg, Pa.: The subject presented itself to me when the lady from Canada spoke. I have been abroad this summer, where it was told me, that if this were not a National organization they would be very glad to co-operate with us, and I hoped to have an opportunity of telling the ladies that our sisters across the water are waiting to join us.

REPORT OF THE TORONTO SECTION.

Our section being very young, we have very little to report. We were organized last October, 1896, with a membership of twenty-five (25). We have three study circles in which we have almost completed the study of Genesis, together with a preliminary study of Philanthropy. We

hold our first open meeting in St. George's Hall, January 20, with the following program:

"Sacrifice"—Prof. Clark, D. D., of Trinity University.

Hebrew Song—Rev. Mr. Solomons.

The Patriarchal Age—Rev. Mr. Szams.

Opportunities for Philanthropic Work in Toronto—Mrs. H. Simonsky, General Discussion.

We have as yet no yearly program, feeling unable to make one until we could see just what work we would do. However, we hope to arrange for one soon. We hope to make the Toronto Section a success.

EVA J. COHEN, President.

The Convention adjourned to 8 P. M.

EVENING SESSION.

The Convention was called to order at 8.25 o'clock.

The President: The first number on our program is a song by Miss Adler of San Francisco.

Song by Miss Adler.

Communication was received from Nashville signed by Amelia H. Beard, Chairman of the Woman's Auxiliary, inviting the Council to meet there during the approaching exposition.

The President: Our first report is that of the Corresponding Secretary, in which, I am sure, you will all be very much interested, as it is a resumé of the work done during the past three years by our organization. It is with great pleasure that I present to you our Secretary, Miss Sadie American of Chicago.

REPORT OF THE CORRESPONDING SECRETARY.

Madam President, Fellow-members and Friends:

Your Corresponding Secretary respectfully begs to submit the following report:

The year 1492 discovered America to the world; 1893 revealed it to itself. It is as epoch-making as the earlier year—it will be known as the time of self-revelation and self-expression; it created an ideal toward which to strive forever; it was the springtide of achievement, carrying high onto the land the protoplasmic germ to which will be traced much of future greatness in all fields of human endeavor. Its trumpet-call wrought magic more wonderful than Aladdin dreamed. It turned its search-light on American life, and its voice rang out: "Man, where art thou? What hast thou done?" No hollow echo came in reply, no fearsome answer; but full and strong rose a chorus of many voices, with Abraham's cry of old, "Here am I." Uprose in the fit place, in Chicago, the typical city, free, untrammelled by tradition or convention, dignified in the consciousness of its duties and its rights, its responsibilities and its privileges, the Court of Honor with its restful beauty and inspiring grandeur. And once again the voice rang out, and there was heard through the lands: "Man, *what* art thou? What hast thou thought?" In the same words came the response, no less strong and gladsome: "Here am I." The arts and the sciences, philosophy and religion reared high and beautiful their palaces of thought, and as the dome of the Administration Building with its myriad lights towered high above all else in the Court of Honor, and was seen from afar, so in that other Court of Honor towered and shone forth the edifice built by the Religions working together, and called the "World's Parliament of Religions," and in its halls rang joyful pæans of praise and peace on earth, good-will to men.

As a bright light on Religion's towering dome shone the Jew, as a clear, full note his "Hear, O Israel! the Lord is One!" swelled the grand chorus, deep-toned bass blending with voices sweet and high.

For the Jew was this indeed an epoch-making day. For the first time was he invited to stand face to face and eye to eye and hand in hand with other men, to tell the glorious life of his religion.

For woman was this an epoch-making day; to her it accorded for the first time the recognition of her individuality, her independence of thought, and of her right to represent these herself, and not by proxy.

For the Jewish woman the month of September, 1893, brought the first conscious self-expression in the Jewish Woman's Religious Congress, a national body gathered from the four corners of the land in answer to the call to the Jewish woman to do her part in making a complete symphony of that most notable of all notable assemblies, the World's Parliament of Religions. As an attempt to represent the Jewish woman, as an attempt to present her past actions and her thought, it was a signal success. It was more: it was a pleasure, a gratification, and an inspiration; as a memory it is our pride. Yet not in the fact of its being the first assemblage of representative Jewish women, not for the fact that it sounded the first clear note in that penetrating harmony; not in the brilliance of its success as a congress, nor in the pride of its being, lies its right to a place in the sacred chambers of memory; but for the fact that in passing it left as a heritage the child born in its last moments, and with its dying breath named the National Council of Jewish Women. In the work whose crown these were lay the true measure of its success. In the struggle and travail of preparation, in the labor of clearing away what seemed insurmountable obstacles, was struck out the life-lighted spark afterward translated into a permanent force.

What of success it had was twofold: negative, in its uncovering the deplorable ignorance of the tenets and literature of Judaism, in its exposing a lack of knowledge of our Bible and our History, as great as it is sad; positive, in the proof which it furnished that not indifference to the faith which has been the staff and stay of the Jew throughout the ages, but apathy was the cause of this ignorance and lack of understanding of our duty, and in the glad cry of "Peccavi" which sounded and resounded from all sides, glad because it was the cry of self-revelation accompanied

by the desire and the determination to set to work diligently and at once to gain fulness where now was void.

One year of steady work of eighteen (18) energetic women and five thousand (5000) letters were required to bring together the fourteen (14) speakers and forty-five (45) delegates to the Congress. With each day during the months preceding it there forced itself more and more strongly on the committee the need of a National Organization as an outward bond through which to reach our women with economy in time, labor and money, and as a means of fighting lethargic ignorance. This led to the preparation of a paper on "Organization" for the final meeting, which the writer, the present Secretary, undertook only on condition that the attempt should be made to form a permanent organization then and there. At the meeting of the Committee with the essayists on Sunday, September 6th, she presented the idea and a tentative plan, which were received with approbation, but doubt of possible fruition. Each meeting of the Congress, however, saw doubt disappear before determination to organize, saw enthusiasm wax under the inspiration of glowing words, saw desire for like meetings grow. When finally it was shown that heretofore our women had been associated only for charitable enterprise and local needs, that they had never joined head and hand and heart to one great common end, with one voice the assembly pledged itself to foster into full and active life an organization of Workers which should be a "Council wherein to consider the best and highest interests of humanity in fields religious, philanthropic, educational," and "whose purposes should be: to bring about closer relations among Jewish women, to furnish by an organic union a medium of communication and a means of prosecuting work of common interest, to further united efforts in behalf of the work of social reform by the application of the best philanthropic thought."

As its foster-mother was chosen she whose signal ability, dauntless energy, untiring endeavors, and unselfish zeal had made possible the Congress—Mrs. Henry Solomon. No other woman in the country would have undertaken it,

none other would have carried it to a successful issue. She brightened the dark places, encouraged the weary, cheered the despairing, binding into one power the many efforts at work. To her we owe loving gratitude and faithful allegiance.

All action was deferred until the strain, as well as the enthusiasm, of the World's Fair was well over, that no fictitious impulse should endanger the life of the new-born organization. In March, 1894, was sent to the delegates of the Congress and to many others whose interest and aid were sought, a call to organize "Sections," as they were to be named, together with the Provisional Constitution. Its preamble and the purposes of the organization were based on the resolutions adopted at the last meeting of the Congress, and its provisions were made as simple as possible, defining a broad road within whose borders each Section might choose its own method of traveling.

In October, 1894, was issued and distributed the Program of Work containing the Reports of the Committees on Religion and Philanthropy, and the recommendations of the Board, and this with some revisions and additions, a guide to the study of the Prophets, and the report of the newly-appointed Sabbath School Committee, was republished and sent out in October, 1895.

Naturally, Chicago was the first to organize; then followed in quick succession thirteen (13) Sections to May 1894 with 1324 paid members; twenty-six (26) more to May 1896 with 2751 paid members; and eleven (11) additional to November 1st, 1896, with 619 paid members, making a total of fifty (50) Sections and 3370 members to date. Of these 29 are women with no Jewish affiliations in the small towns in which they live, who have therefore joined Sections in neighboring cities.

The latest Sections have not yet reported their full membership.

Total number of members to May 1, 1894 = 1324.

Total number of members to May 1, 1896 = 2751.

Number of members to November 1, 1896 = 3370, of which only 1803 are old members who have paid.

Out of town members = 29.

NUMBER OF MEMBERS.

DATE OF ORGANIZATION.	Pd. to			Out of town Members and Residence.
	May 1st, 1894.	May 1st, 1895.	Nov. 1st, 1896.	
1. Chicago, Ill., 1-22-94.	261	474	106	5. Champaign, Freeport,
2. Quincy, Ill., 4-25-94.	27	35	19	Sandwich, Natchez, Miss.,
3. Baltimore, Md., 5-1-94.	115	249	246	and Attica, Ind.
4. Columbian (Pittsburg and Allegheny, Penn.), 5-2-94.	21	134	117	1. Braddock, Pa.
5. Denver, Col., 5-6-94.	98	114	71	1. Leadville.
6. Newark, N. J., 5-7-94.	69	77	64	1. Orange, N. J.
7. New York, N. Y., 1894.	232	336	234	4. Morristown, East Orange, New Moselle, Englewood.
8. Philadelphia, Penn., 5-14-94.	102	155	128	1. Camden, N. J.
9. Minneapolis, Minn., 7-24-94.	66	44	21	
*10. Duluth, Minn., 1894.	43			
11. St. Paul, Minn., 10-21-94.	35	38	41	1. Stillwater, Minn.
12. Kansas City, Mo., 1-95.	19	49	47	
13. Cincinnati, O., 1-21-95.	144	150		1. Springfield, Mo.
*14. Brooklyn, N. Y.	22			
15. Rochester, N. Y., 9-29-95.		48	53	
16. Lawrence, Kan., 6-20-95.		14	7	
*17. Leadville, Col., 7-95.		11		
18. Atlanta, Ga., 10-3-95.		40	63	
19. Peoria, Ill., 10-9-95.		41	36	
20. Louisiana, Mo., 10-12-95.		15	14	3. Bowling Green, Clarks- ville, Vandalia.
21. St. Louis, Mo., 10-14-95.		88	55	2. Kirksville, De Soto.
22. Savannah, Ga., 10-20-95.		47	53	
23. Memphis, Tenn., 10-25-95.		61	41	
24. Milwaukee, Wis., 11-4-95.		58	60	
25. Washington, D. C., 11-7-95.		45	44	
26. Des Moines, Ia., 11-25-95.		70	74	2. Hudson, N. Y., and Wav- erly, Ia.
27. Albany, N. Y., 11-29-95.		80	77	1. Gas City, Ind.
28. Marion, Ind., 12-1-95.		16	22	
29. Tri-City, { Moline, Rock Island, Ill., } 12-10-95. { Davenport, Iowa, }		24	21	
30. Buffalo, N. Y., 12-27-95.		65		
31. Indianapolis, Ind., 1-11-96.		21	25	
32. Detroit, Mich., 1-29-96.		46	54	
33. Petosky, Mich., 2-15-96.		4	7	
34. Bradford, Penn., 2-17-96.		20	26	
35. Lincoln, Neb., 4-96.		20		
36. Youngstown, O., 4-2-96.			37	1. Girard, O.
37. Portland, Ore., 4-29-96.			68	1. Princeville, Ore.
38. Oil City, Penn., 5-1-96.			13	
39. Marion, Ohio, 5-1-96.			13	
40. Wabash, Ind., 5-96.			35	
41. Louisville, Ky., 5-26-96.			38	
42. Cleveland, O., 7-30-96.			300	2. Tremont, St. Marys.
43. Montreal, Canada, 1896.			10	
44. Springfield, Ill., 10-9-96.				
45. Omaha, Neb., 10-9-96.				
46. Syracuse, N. Y., 10-12-96.			56	
47. Brooklyn, N. Y., 10-12-96.				
48. Toronto, Canada, 10-20-96.				
49. Providence, R. I., 10-30-96.				
50. Natchez, Miss., 11-1-96.				

* Defunct.

Duluth, after a year of activity, went out of existence, having first given birth to an Aid Society and a Burial Association. Brooklyn and Leadville died in the chrysalis state. (The latest mention of Brooklyn is of a new Section under different leadership.)

In the following statements Sections organized since May, 1896, are not included.

The Program of Work provides that small "Neighborhood Circles for reading and study" of religion and of philanthropy shall be formed. Of such circles there are actually working 87 with 1403 members.

For the better pursuit of this study there has been formed in five cities a nucleus of a Library of Judaica, with from five to twenty-five volumes in each. Denver enjoys the honor of having established a corner on Semitic Literature in its Public Library. The books in these libraries have been secured by purchase and by gift.

One Section has been instrumental in starting a Congregation (Marion, Indiana).

Through the efforts of the Committee on Sabbath Schools, fifty-five (55) women have been put on Sabbath School Boards in eighteen (18) cities, some congregations having accepted the proposition with such heartiness as to cause them to change their constitution to admit women to this position. It is a matter for regret that some of our most prominent congregations have seen fit to ignore the letters sent them on this subject.

That the purpose of the Council in urging these appointments was wise is proved by the report of nine (9) Sections that interest in the Sabbath Schools has been greatly increased thereby. Two small Sections report the formation of a class for children of members, before entirely without instruction in Religion. Interest and attendance in the Sabbath School generally have grown.

Fourteen (14) Mission Schools have been opened and maintained, and one (1) is projected, and from one city (Philadelphia) comes the report of a Conference to consider steps to be taken against the evil influence of Christian Mis-

sion Schools. With the exception of two (2) schools managed by the Council and supported by congregations (Chicago and Milwaukee), all teachers are volunteers. The number of teachers in each varies from twenty (20) down, fifty-eight (58) altogether, with a total reported attendance of 805 children. 1 Mission School (Denver) has a circulating library of 75 volumes.

Though no stress has been laid on active philanthropic work, the sympathy of our members for those less fortunate than themselves has expressed itself in 13 sewing schools, with a reported attendance of 240; 2 Girls' Friendly Clubs, one of which reports an attendance of 100 to 150; 1 night school, with an attendance of 70; 2 kindergartens; 1 employment bureau; 3 free baths, one with an attendance of 100; 1 boys' summer manual training school; 1 Friendly Visiting Circle; 2 Home Libraries; 2 summer sewing schools; and 2 Vacation Societies, caring for 400 children. The above figures are those reported; from the majority of activities numbers have not been furnished.

Through the influence of one Section (Baltimore), a kindergarten, creche, and employment bureau have been established, receiving support from existing charitable organizations; another (New York) is agitating the subject of having a wing of a hospital devoted to convalescents. One (Chicago) has been instrumental in starting a Conference of Jewish Women's Charitable Organizations, and through it a Workroom for Unskilled Jewish Women.

These various activities are conducted by volunteers, with the exception of teachers in special work in one (1) Girls' Friendly Club, two (2) teachers in a Night School (\$47 a month), two (2) assistants in the Free Baths (Denver), four (4) assistants in the Industrial School, and one (1) in the kindergarten (Kansas City).

One Girls' Friendly Club meets twice, one three times a week; seven Sewing Schools meet once, two twice a week; the Night School meets four evenings a week; the Kindergarten daily; two Free Baths are open once, one twice a week; the Boys' Training School holds daily session in sum-

mer; one Summer School meets twice a week; another, an Industrial School, is open daily in summer, paying the children 25 cents for five hours' good work, and sending them in parties of ten, under the supervision of a teacher, to the country for a two weeks' outing.

It is a matter for congratulation that not a single almsgiving society dulls the bright hue of this record. With the exception of the Working Girls' Clubs, all are devoted to children, and they fly the banner on which is that happy watchword, "Prevention!"

The necessary means for maintaining these various schools and philanthropies and for other purposes have been obtained by voluntary contributions and solicitations from and assessment of members, and by various entertainments, such as a "Birthday Party," where each brought as many pennies as she was years old, pound and trolley parties, strawberry festivals, etc. These other purposes are: Donations to National Farm School; sending delegates to National Council Convention; giving outings to children of charitable institutions; for Sunday School books; for paying Temple debt; and to Mrs. Ruth Ward Kahn in trust for educating needy Jewish girls.

With few exceptions, the monthly meetings have been progressively successful. Two (2) Sections have held fortnightly, and one (1) bi-monthly meetings.

The Council has been instrumental in bringing to its members the most eminent men and women from other cities, and many inspiring addresses have been delivered by them at the various regular and special meetings of the Sections. To these and resident speakers it begs to offer the assurance of its cordial appreciation for the cheerful giving of their helpful service. Fifty-four (54) lectures were given by forty-nine (49) lecturers, as follows:

LECTURERS AND THEIR SUBJECTS.

ALBANY.—Rev. Dr. Schlesinger, Rev. Mr. Noot, Rev. Mr. Lyons, "The Bible"; Rev. Dr. Brundage, "Savonarola."

ATLANTA.—Rabbi David Marx, "The Bible"; Dr. Jos. Krauskopf, "Russians"; Hon. Simon Wolf, "The Council."

BALTIMORE.—Dr. A. B. Arnold, "Spinoza"; Dr. A. Gutmacher, "Halevy"; Dr. C. H. Levy, "Geiger"; Miss H. Szold, "A Century of Jewish Thought"; Mr. Wm. S. Rayner, "The Wandering Jew"; Dr. J. Hollander, "Disraeli"; Dr. A. Friedenwald, "The Jew in Medicine"; Leo Greenbaum, "The Law of the Bible and the Law of the Land"; Dr. W. Rosenau, "Ancient Oriental Academies"; Dr. H. Schneeberger, "Mendelssohn"; Dr. T. Schanfarber, "Maimonides"; Mrs. Rebekah Kohut, "The Influence of Education on Religion"; Mrs. Esther Ruskay, "Judaism"; Miss Ella Jacobs, "Sabbath Schools"; Hon. Simon Wolf, "The Jew as Patriot"; Rev. Dr. H. P. Mendes, "A Revival of the Spirit of Judaism."

CHICAGO.—Hon. Simon Wolf, "The Jew as Patriot and Soldier"; Dr. E. G. Hirsch, "Mohammed"; Jenkin Lloyd Jones, "Buddha"; Dr. Joseph Stolz, "Moses."

CLEVELAND.—Mrs. Elroy Avery, Miss N. Stewart.

COLUMBIAN.—Dr. Jos. Krauskopf, "Farm School"; Miss Sadie American, "The Council"; Mrs. Rachel Foster Avery, "A Woman of the Bible and To-day"; Denton J. Snider, "Faust," "Shakspeare," "Dante," "Milton," "Folk Lore and Ballads."

DES MOINES.—Rev. S. Bottigheimer, "The Bible."

DETROIT.—Rev. Dr. Grossman, "Bible Study."

KANSAS CITY.—Dr. Shulman, "Bird's Eye View of the Period prior to the Babylonian Era."

LOUISIANA.—Mrs. Ruth Ward Kahn, "The Hawaiian Islands."

MEMPHIS.—Dr. M. Samfield, "Moses Mendelssohn."

MINNEAPOLIS.—Richard Green Moulton, "The Oratory of Moses"; Prof. Maria Sanford, "Deuteronomy."

NEWARK.—Rev. Leucht, "Abraham"; Rev. Reynolds, "The Talmud"; Mr. Hood, "The Child in Jewish History and Legend"; Rev. Reynolds, "The Fundamental Principle in Judaism and the Reason for its Existence."

NEW YORK.—Nathaniel Rosenau, "An Insight into the Defective, Dependent, and Delinquent Classes of the Poor"; Miss Ella Jacobs (Phila.), "Sabbath Schools and Sabbath School Teachers"; Dr. S. Solis Cohen (Phila.), "Judaism as a Living Force"; Judge Mayer Sulzberger (Phila.), "Aims"; Mr. Jas. Reynolds, "Social Questions, Environments and Remedies"; Mr. Jacob Riis, "The Tenement House Problem"; Dr. Emil Hirsch, "Universalism of Judaism."

PORTLAND.—Mrs. Max Leopold (Chicago), "The Jew in Fiction."

ST. PAUL.—Dr. E. Hess, "The Bible."

TRI-CITY.—Mr. Peck, "School Ethics"; Rev. Ida C. Hultin, "Religion"; Rabbi Thorner, "Genesis."

Of these lecturers, four (4) were paid, and an admission fee charged to hear them. One was paid \$100.00 and expenses for a course of five lectures; one \$25.00, and two

were paid \$100.00 and \$25.00 respectively, both of which sums were devoted to charity by the lecturers.

Denver has a social tea after each monthly meeting, in charge of each circle in turn. Chicago gives an annual reception in March to its members and the officers of other clubs; ten (10) Sections (Atlanta, Columbian, Memphis, Chicago, Denver, Marion, Indiana, Newark, New York, St. Louis, St. Paul) have given receptions in honor of visitors of note, to honor an officer, or to close the year. Eight (8) entertainments were held in halls or club-rooms, and for three (3), members opened their homes.

That these social features have acted as a stimulus in the work, and have wrought a truer fellowship, is reported by one and all.

One (1) Section is a member of the City Council of Clubs; five (5) have joined the State Federation of Clubs; nine (9) report that the Council has brought them into closer relations with non-Jews and created a better mutual understanding, through lectures, exchange of papers with other clubs, club life bringing closer social ties, co-operation in philanthropic work, and sending delegates to the Conventions of the General and State Federations of Clubs, the National Council of Women of the United States, and the Women's Christian Temperance Union.

The general attitude of the public to the Council is favorable, and one of growing interest.

That the interest of our own women has in fact grown deeper is evidenced by increased attendance and willingness to work.

Your President has organized six (6) Sections, besides two (2) in which the Secretary assisted her.

Three (3) Sections (Philadelphia, Oil City, and Youngstown, O.) have been organized by the Vice-President of Pennsylvania, Mrs. Pauline H. Rosenberg; three (3) (Albany, Brooklyn and Buffalo) by the Vice-President for New York, Mrs. Julius Beer, with the assistance of Miss Richman of New York, Chairman of the Sabbath School Committee; and one (1) (Toronto) by the Vice-President for Canada, Mrs. Meldola De Sola.

Your Secretary has visited ten (10) cities in the work connected with the Council. She has enjoyed the honor of invitations to address, and the privilege of speaking before Sections in nine (9) other cities. She has organized eight (8) Sections alone, two (2) with the President. She has visited two (2) cities where there were too few Jews to form a Section. It was with extreme regret that she was compelled to refuse invitations from ten (10) other Sections.

To her fellow-members in the cities which she had the pleasure of visiting she owes a debt of gratitude here gladly and publicly acknowledged. It has been a privilege and a pleasure to meet so many women whose lives and character dignify even the noblest womanhood; it is a cause for pride to work side by side with them. In social intercourse, in loving sympathy, in friendly counsel, they have made the sunshine brighter, lessened the gloom of cloudy days, and made lighter even hard and unpleasant tasks. Thus in one instance at least, and we believe in many others, has the Council been the cause of knitting close individual ties, of bringing love and sweetness into life that will again be a source of brightness and joy to others.

Your Secretary attended as a delegate the Triennial of the National Council of Women of the United States held in Washington from February 19th to March 2nd, 1895, the second week of which time she represented the Council alone, the President being unable to remain. The experience of both the President and delegate at that Convention was such as to make them rejoice that the invitation of the Council to join it had been accepted. The report of work read by the President was received with marked interest and approval. Did time permit, many noteworthy details of the meeting might be told. As it is, it must suffice to say that there were many there who gained a better knowledge of the Jew and Judaism.

In October, 1895, your Secretary again represented the Council at the week's conference of the National Council of Women of the United States at the Atlanta Exposition.

The daily mail of your Secretary has averaged twenty-five

(25) letters. No less than seventy-five hundred (7500) letters have been written by her during the occupancy of her office. *She most respectfully begs to call your attention to the fact that the decisions of the Board can no more be changed by her than by any other individual member.* The correspondence on the subject of the DUE and of securing extra programs has been voluminous, and sometimes most difficult, even after notification of the decision of the Board.

In January, 1896, the work of preparation for the Convention was begun with the circular recommending the amendment to the Constitution in regard to delegates. The correspondence since then has naturally been very heavy. Through the courtesy of the press a number of circular letters have been published in the Jewish papers during the weeks last past. All, with the exception of the *American Hebrew* and the *Cleveland Observer*, have been most kind and generous in giving the use of their columns, for which we beg to extend to each one the assurance of our cordial thanks.

Thirteen thousand (13,000) copies of seven (7) pamphlets—six (6) in 1894-1895 and one (1) in 1896—have been distributed, each of which was designed to serve as guide-post on the road to a better understanding and wiser administration of charity, to wit:

1. The Old Charity and the New, by Rev. H. L. Wayland, D. D.

2. Methods and Machinery of the Organization of Charity, by Alexander Johnson.

3. Duties of Friendly Visitors, by Mrs. Charles R. Lowell.

4. Friendly Visiting, by Mrs. J. Putnam.

(All published by and purchased from the New York Charity Organization Society.)

5. Summer Work for Jewish Girls (being the report of the summer work of the Chicago Section, contributed by that Section).

6. Jewish Orphan Society (contributed by Mrs. E. Mandel).

7. A Syllabus on Philanthropy, by Dr. Philip W. Ayres, Ph. D., Secretary of the Chicago Bureau of Charities.

To these was added, pursuant to the resolution passed at the Washington Conference of March 20th, 1895, the Papers of the National Council of Jewish Women delivered at the Triennial of the National Council of Women held in Washington, February 19th-March 2nd, 1895.

The Board thinking sufficient material was in the hands of the members, and desiring to use the funds and the energies of the Council for the work of organization, issued no pamphlets in 1895-6.

In June, 1896, there was distributed a catalogue of lighter works on subjects Jewish and Philanthropic, recommended for summer reading.

The matter of Reports requires some explanation. Their importance seems not to be understood. They have been most inadequate. Many times the only information had was through chance papers or letters. Reports are the weather-signals by which captain and pilot steer the course and know whether to furl or reef sail. They are absolutely essential to wise direction. The first plan was to have only the Secretary of each Section and the Chairman of National Committees report monthly to the Corresponding Secretary—with the result that the Board knew absolutely nothing of what was going on, nor were the Chairmen of the National Committees in possession of any information. Through the voluntary sending of reports from readers of Circles in one city so much help was gained that the system of Reports now in use was arranged, and its effect was immediately salutary, for each officer vied in friendly rivalry with the other to send to headquarters a report of good work done, and the Board came into possession of the necessary information for wise action—that is to say, information which should have arrived by the first of the month got there by the 28th—but that was better than nothing, for these reports bring the fund of ideas from which the various Sections are supplied with suggestion and direction in reply to questions. The most valuable reports have continued to be those of Leaders.

The ideal plan is, of course, to have Secretaries only re-

port to the National Corresponding Secretary, and Chairmen report to the National Chairmen, who in turn report to the Board; and when we have State organization, as we hope to do, only the State Secretary should report to the National Secretary. But before we can do this we must understand that to send a report means to tell what is being done, and not to leave the majority of questions unanswered.

One of our greatest dangers was avoided through these reports: Several Sections, as soon as organized, started circles to study Literature and Mythology. Now, those are very good things in themselves, but not what we are here for. To allow one such study is to steer directly into Scylla; and this the members cheerfully acknowledged when their attention was called to it.

In the course of correspondence and reports many vital difficulties have been noted, of which your Secretary begs to speak in detail further on, since they represent the burden of her work, and she here attempts to give the burden of her replies to them. They are offset by what are recorded as the chief attractions, which prove the various recommendations of the Council to be the one thing needful in some one of its varied Sections with their divers needs:

1. The Idea of a National Organization.
2. Circle Study.
3. Study of Bible and Jewish History.
4. Papers.
5. Social Features and Non-Resident Speakers.
6. Fortnightly lecture course under Council.
7. In the greatest number of cases, Monthly Meetings with papers and especially discussions.

This, then, is a brief and bare statement of the size of the Council—the skeleton unclothed and uninformed with life, of the child which in September, 1896, saw its third anniversary. But size tells little of strength, and nothing of conditions of growth. What were these?

In the first place, the recognition by its organizers of the need for its existence and the determination to press this need home to the Jewish women of the country by every

means possible. No easy task, nor one lightly undertaken. Threatening winds blew upon it—those of cold questioning, indignant protest, wondering tolerance, and biting ridicule. What was its aim? To join all our women by the bond of a national organization in work distinctly Jewish, the call to which was equally imperative for all, namely, to blot out the shame of our ignorance of our religion and history, to promote a thorough, systematic, and widespread knowledge of Judaism and understanding of the position and the duty of the Jew to-day, and as a corollary to religion, to promote a deeper comprehension of philanthropy and civic duty.

How? By reading the Bible and Jewish History, studying their import, learning to understand their message and that of Judaism. To what purpose? That, applying their lessons, high thinking shall lead to noble living, to a finer, truer, fuller womanhood; that knowledge may bring wisdom, and our women be an influence and an instrument for the very best in every relation of life, whether crowned as wife and mother, in the family, as friend, or as light and guide in the dim realm of the unfortunate.

The very first words offended human vanity; came the indignant protest: "We need none of these! We concede that some in our community may, but you can do nothing here. Still, if you insist, you may try." Added to this came the cry even from many who should have known better: "Here is nothing definite! What is it you want to do?" To do—there was the rub! To improve *ourselves*—that was to do nothing! Unconscious compliment this, or unintentional insult. Were we so easily made perfect no effort was required for it? Or were we so hopeless no effort would be of any use? Or was our statement at fault—our language obscure? Suppose we had said: "Our aim is to study Shakespeare or Greek Drama"—would we have been accused of indefiniteness? I doubt it. It is a curious fact that if you desire to improve some one else, you are considered to be doing something definite—if, for example, you ask for twenty-five cents or five dollars to clothe another who may be naked, or to feed children whom

many others may be feeding, the response is cordial. Somehow it seems easier to play the part of serpent and to say: "Here, eat! that your eyes may be opened—ye may know good from evil. Then shall ye be as gods." Yet the serpent remained in the dust, and man has risen. No; it is necessary to eat of the fruit; it is necessary to *know* that we are naked; to be ashamed and to work to clothe *ourselves*. And it was Eve who handed the fruit to Adam. The story has been misread, and Eve maligned. She dared to know, as every son of Eve who has been a leader of men since time began has dared to know; and to-day the Jewish woman can do no better than be another Eve, if thereby she can bring about moral and spiritual progress as great as has been the advance from Adam's brute life to that of man to-day.

It may be that we have not fallen from a former state of knowledge, since the Jew was supposed to have enough for all the female members of his family. Yet the call is just as imperative. With advancing civilization in this as in fields more material, man no longer supplies woman's needs. Whether we deprecate it or not, it is a fact and a condition of which we must take cognizance, and which we must prepare to meet. To-day the time-spirit says: "Each *in* himself means each *for* the other and God *with* us all." This we believe and would act on.

I have dwelt thus long on our aim because even to-day word comes from many Sections: "We await the explanation of the Convention to make our object clear." I frankly confess that I know no clearer, simpler words, nor any more definite than these so often repeated: "We neither know nor understand Judaism. 'Tis time we did. We would study its teachings in order the better to live its principles." I know no more adequate *raison d'être*, no higher purpose.

Judaism has always taught that religion lies not merely in the field of speculation and sentiment, but in that of active expression in deeds. Therefore philanthropy, as this expression is in part called, must be included in our purposes, and has its legitimate place. In itself it would not be

a sufficient reason for a National Organization of Jewish Women, though perhaps a more proper carrying on of philanthropy might be a good reason for a very widespread organization.

In philanthropy our work must be largely that of indirect influence and suggestion through study. Great strides have been made of late years in the administration of charity. The Council can in its circles call the attention of its members to the best existing methods, and thus from within augment the usefulness of charitable societies to which they belong. It should start only those new ones for which there is crying need.

The best efforts of your officers from the beginning have been used to make this object clear. The largest part of the work of your Corresponding Secretary has been acting as bellows to blow into a warm and living flame the spark generated through correspondence and personal appeal. To many places, where all correspondence proved of no avail, your President and Secretary were sent to try what personal contact and enthusiasm might do. In each city were found a few who became deeply interested, and went earnestly to work. Indeed, had it not been for the warm enthusiasm, unselfish endeavor, and calm, patient faith of these few and the officers of the Council, death had long ago been its portion.

These have been the conditions of its growth. In spite of these drawbacks (here I quote from the Secretaries of the various Sections), in spite of "indifference, fear to betray ignorance, lack of interest in the Bible and Jewish History, ignorance of organization methods and parliamentary practice," the Council has thriven, steadily, and we believe, surely. Thanks to the careful, kindly nurture of the deeply interested few, it is neither precociously aged nor prematurely weak, but is strong and developed in all its parts according to its age.

Its main strength lies in its Study Circles. These must be its backbone, holding the spinal cord—the trunk of the nerve-force upon which it must depend for its true useful-

ness—its future weal or woe. And to the development of these we must devote our best energies. One of the obstacles in the way of greater success in the circles has been the complaint that there is scarcity of competent leaders. We lack confidence in ourselves. Ability there is plenty among us; much of which the owners are themselves perhaps unaware. None knows what he can do till he tries. Therefore the Council has said: "Let each try," and it is making time and place and opportunity.

It is because we wish to get and are unwilling to give that not enough competent leaders have been found. One of the first things we must learn is that possession, not of money only, but of intellect or knowledge or surplus time or ability of whatever kind, is a trust for the use of others, and to ask from others what we are unwilling to give of ourselves is to be a parasite and a pauper in society. Therefore, if each will do her part, more will be willing to assume duties which will be a pleasure shared, and not a burden borne alone.

Another obstacle has been the method of forming Circles. May I be pardoned for speaking quite frankly, and may your hearts answer me. "Neighborhood Circles" they are called. But neighborhoods often hold no neighbor to be loved as yourself. Has not the real difficulty been the wish to be with your own set, or—laudable desire in itself—the wish to be with some one supposed to be an able leader—again to get, with no thought of giving to those who perhaps looked to you as having much to give? We Jews claim that we, and not Christianity, first said: "Love your neighbor as yourself." Now, do let us of the Council practise a little of our own much-boasted precept.

Again, the lack of a definite and detailed plan of work is complained of. It is inertia—desire to have some one else do our thinking for us—which is in the way. Surely it would be a daring person who should say: "Inability to do our own thinking"—and it would be untrue.

Our age repudiates the doctrine of vicarious atonement, yet threatens us with another as dangerous—that of vicar-

ious intellectual salvation, what with its lectures and other modern facilities. Intellectually as well as morally to rest on our own responsibility is to bring out the best there is in us or to prove ourselves unworthy. Slowly, laboriously, painfully, if need be, we must take in and digest our knowledge. Then we may allow ourselves the treat of a plunge into the ocean of lectures beating on all sides, which shall open the pores of the mind and set us tingling with inspiration. It is for this reason that our Committee was wise in putting the food before us to prepare and assimilate for ourselves instead of sending it predigested in gelatine capsules, hiding the sweet as well as the bitter taste, and nicely done up in brown paper parcels marked: "One to be taken fortnightly."

All of which is equally applicable to the matter of writing papers—another rock looming in our path—for the difficulty of preparing the programs for monthly meetings and of procuring speakers from among our members is loudly voiced.

While in the circles lies our strength, in the monthly meetings is our visible bond of union. This must be broad as our purposes, strong as our religion, elastic as our needs. These meetings are the place to discuss the affairs of the Section and its relation to its environment. They are the clearing-house for the Circles—the common ground to which to bring their joys and their troubles, their contributions and their demands. Here should be presented subjects for the consideration of the members, which will serve as a stimulus—not a mere stimulant—to thought and good works. And unless we wish to open the door to great danger, they should be restricted absolutely to such as have a direct bearing on the field of our endeavors, and no paper on any other subject, however excellent, should take up the time of our monthly gatherings. If we would accomplish anything, we must stick to our main purpose. If the Section desires to take up work outside, that is its own affair, since in all recommendations we are inclusive, not exclusive.

The speakers, who shall they be? From the addresses of

professionals more information can undoubtedly be obtained. We take their statements as authoritative; dead silence follows. They settle, but seldom stir. They tell us about things. We have heard too much about things; we want to know the things themselves. And lectures without concomitant study are worse than useless anyway, and will not hold attention for any stretch of time, while as occasional stimulants they are a necessity. We are not, as some seem to think us, sponges into which you can pour and pour and pour. There comes a time when there is an end on't, and thereafter, the harder you squeeze, the drier and more empty it becomes. To beget thought, ideas is what we are after, not merely to get information: to stir the mind out of its dull, sluggish current into the joyful stream, quick, bright, dashing itself into foam over dangerous rocks, it may be, but finally reaching the deep calm of the onflowing river. Will amateur papers do this? Recall those meetings at which some member set forth ideas, her own or those of some one else. You felt free to combat them, and you did. Amid the interplay of flashing sword-strokes of discussion illumining thought was born. You searched out disputed points, determined to prove yourself right or wrong; you familiarized yourself with the subject; and all the time you were taking the most healthful and strengthening mental exercise, and did not even suspect it. You enjoyed it, as we enjoy all normal use of our faculties, and you were encouraged to try what you might do yourself.

And the writer? She had done some good, healthy thinking for herself. She had breathed the air of Olympus; had gained a wealth of ideas and knowledge, and she knows the road that leads to more. She has probably been accused of superficiality, and with some justice. From the point of view of the scholar she is superficial. Now, what is superficiality? That "little learning which is a dangerous thing," some are pleased to tell us; truly, perhaps, yet a little learning is the first milestone on the road to great learning; that they seem never to have realized or utterly to have forgotten. Superficiality is reaching only for the

surface of things—shallowness. It certainly is not seeing the surface and seeking the hidden causes buried deep down beneath. The very purposes of the Council refute this charge.

Nor do we wish to make all our members scholars. That were indeed a dream more foolish than Utopian. Nay, we have the wisdom at least to be satisfied to take the results of those who are scholars and claim them for our own. And so claiming them, we have the right, and I believe the duty, to proclaim them to those who do not know them. Yet here three real difficulties present themselves: modesty, leading to a refusal to address the Section; timidity, from being unaccustomed to putting thoughts into words; and the expressed disapproval of those whose judgment we like to follow in most things, but with whom in this we must take issue. "Of much talking there is no end!" True again; yet at the same time they tell us, "Independent thinking is better than much knowledge." If we think, we must have a medium of expression; a thought-currency. Silence may be golden, and speech silver; but it is only a depreciated currency that drives the more valuable out of circulation, and that we will take good care to avoid. All the silence in the world would not drive the wheel of progress. No; when speech is backed by meditative silence, then both perform their proper part. Who have been the potent movers of the world, silent men, or those whose words have rung out again and yet again?

Let it then be understood: We do not claim to be what we are not. We may perhaps contribute nothing original; yet when was originality the monopoly of the learned? We do claim that for a woman to give in words and publicly of her thought or her enthusiasm, or of the wisdom of her experience, to make life fuller and better for others, is quite as womanly as to sing operatic arias in a parlor voice, to execute sonatas on a musical instrument, or to imitate poor actresses—all of which meet with general approval. We would bring the results of our special reading or study or experience or thought for the benefit of all, and both

timidity and over-modesty should disappear before the desire to bring something to the common store. We may perhaps settle nothing. It is better to stir without settling than to settle without stirring; and stir we do, and to action.

What, then, have we achieved? Listen first to the words from the various Sections, who report almost unanimously: "A new and growing interest in the study of the Bible and Jewish History," "A better understanding of our duties as Jews and as women," "An increased amount of philanthropic effort more intelligently used," "An obliteration of clique lines through neighborhood circles, together with a higher appreciation of each for the other, and a growing friendliness." Says one: "Never before have we been able to rouse our women to do any philanthropic work *giving their own time*; it has shown them too that interest in things outside of the household is not detrimental to that institution, but beneficial."

The call to the Congress sent us into a dense forest to pick our way painfully to the goal; the call to the Convention finds the way blazed on sturdy trees, but the path still encumbered with underbrush. And the goal is not yet. One main purpose must guide us like the polar star, and that purpose is expressed in the one word "Religion,"—not Judaism, but what is infinitely greater—Religion; higher than thought, deeper than ethics, the potent force that binds us to the world-spirit, the power on whose wings we soar above sorrow, beyond suffering, in aspiration to the soul of the universe; Religion which to-day men are learning to understand as perhaps never before. And for us Judaism is its highest expression, and through Judaism we must learn its significance—Judaism, the religion of the Home—alas! too often of it, but not in it!—Judaism, the Religion of the Community—alas! too often in it, but not of it! To bring it in its highest form and spirit into the Home—that is our goal; to make the home—not the synagogue nor the Sabbath School—the centre of our religious life—these are but the points in which we touch our fellow-Jews. Our responsibility is not bounded by the wall of home, but extends to

every corner of the land. To make Home the central source whence shall flow the force that makes for social righteousness—that is our religious duty. No vague schemes for the regeneration of humanity are ours, but the very definite ones of bettering ourselves—that is regenerating humanity. Not to uplift Judaism, but to let Judaism uplift us. Judaism is on the heights; we in the valleys. The Jew is at the crossing of the ways. The Council should stand at the cross-roads pointing up the sunlit slope, lest he slip back and be lost. For Woman, standing in the narrow path where past and present meet, holds close under her heart the key to the future.

Mr. Joseph Jacobs says: "If we wish the world to accept our ideals, they must first become clearly conscious to the Jews themselves and expounded and promulgated by them." Of these ideals the Council has only begun to be dimly conscious; it has only just begun its work of educating the children seventy years before they are born. Let it not stop at the A B C. So far it has been cared for; now it must care for itself. It has begun to gather its forces; to hold and co-ordinate them into a living power whence to loosen energy when and where needed is the harder task to come.

We need above all that devotion which by the fire of its enthusiasm shall clear the path of the underbrush of apathy, inertia, and self-seeking, impeding our onward march; we need to bear in mind—each and every one of us—that we are a Union of Workers, and none is exempt, and the ideal of such a union is that highest achievement in art—the orchestra where each instrument subserves its part and is essential to the perfection of the whole, whether it be the first violin, the piping flute, or the big bass drum, where each works intelligently under the guidance of the tried and able leader—not for an instrument nor a name nor an organization, but for the Cause. We need that devotion willing to bring the sacrifice of our dearest possession, and when on the height and the altar ready, the substitute will be sent, and in giving our life we shall find it, deeper, richer,

purser. We need constructive criticism, not that of dissatisfaction and destruction.

We need more definite lines of work, allowing sufficient latitude of choice for our wants, both in religious work and that of philanthropy. We need better methods and concentration in both. We need to hold them together as we have so far done, not letting them run side by side, each independent of the other, but so joining them that they shall go hand in hand, that we may not fail of our purpose to raise the point of view, and at the same time deepen and broaden the horizon of our women.

We need to emphasize the social features that we may come closer one to the other in true fellowship of joy as well as work. We need a broader touch with the community, learning and teaching, giving and getting. We need the wisdom to feed the heart-hunger of the many who have flocked to our standard, the ability to present our standpoint in this period of general upheaval.

In the far West towers a mountain peak above its fellows. To the north the silver snows crown its brow; on the south its bronzed and weather-beaten face greets the dweller on the plain. On its heights is the pure atmosphere that knows no decay; there, far above the warring winds, the awful silence is alive with the spirit of God. Below you see the world, whole, if not steadily. Listen: you hear the tiny trickling rills, the wellsprings that feed the rivers of the plain. Look: you will see peeping from the brown and frost-cracked rocks a tiny flower, its color the blue of the sky, its heart the fire of the burning sun, its fragrance the breath of heaven. Life and limb you risk to pluck it, and back to the plains you take not the dull, colorless child of endless snow, *edelweiss*, emblem of the cold dead past, but sparkling with warm color, pulsing with life, laden with sweetness, the mountain Forget-me-not.

So stand the mighty men of Eld, bearing a message, he who will may read. On the bracing breath of the heights it is borne; listen: we hear, "Forget me not! Forget me not!"

If hearing we heed, then will the Council be that which we hope; then will the goal be near. Then in the final Revelation, when the Voice rings on the ear: "Man, where art thou?" the light of our character shall point our place; when once again the Voice demands: "What hast thou done?" our deeds shall answer for us: "Here am I!"

SADIE AMERICAN,
Corresponding Secretary, N. C. J. W.

November 17, 1896.

On motion duly made and seconded the report was received.

The President: New York has given us so many pleasant surprises that we are prepared for anything it offers us, and I know that now we are going to have the greatest treat of all, a paper by Mrs. Sulzberger.

THE COUNCIL IN LARGE CITIES.

BY MRS. CYRUS L. SULZBERGER.

At the time that the National Council of Jewish Women was first organized there existed a strong feeling that it would never be a success in large cities. It was argued that in small places where there was but one or perhaps no synagogue, where few charitable institutions existed, and where a quiet life gave women leisure for additional thought and work, a considerable field of usefulness could be developed. In large cities, however, the ground was felt to be thoroughly covered. Here the synagogues supported Sabbath Schools, and maintained classes and lectures upon Jewish history, and a vast system of charitable institutions embraced every phase of philanthropic work. Furthermore, the distractions of theatre and opera, of lecture and concert; the exactions of social life, added to the indifference to spiritual matters which this rush and excitement almost inevitably produce, made it seem as though in large cities the Council would never gain a footing in the community. The results

have proved the fallacy of this line of thought. Appealing as it did to the heart of the Jewish woman, her instinct and love for religion, it has already become a powerful agent in the advancement of the Jewish people, as much in the large cities as in the small, and when it is remembered that it is only three years since the Council was called into existence, our record of achievement is one that we may view with deep satisfaction.

The real measure of our success, however, is not evidenced by the number of charitable societies that we have organized, the Sabbath-schools that we have formed, or the classes for Bible study that we have established. Our real success, though more impalpable, is deeper and greater than all these—it lies in the fact that we have quickened the religious feeling of the community, I do not say of the women of the community, although ours is a society composed exclusively of women. For, so closely do men and women act and react upon each other that whatever deeply affects the one must of necessity leave a lasting impression upon both, and in rousing woman, the Council has carried its message to every home where her influence is felt. It is the woman far more than the man who creates the home atmosphere. If she care only for the creature comforts of its inmates, then will the seal of materialism be stamped upon the souls of her children.

“ If she be small, slight-natured, miserable,
How shall men grow? ”

asks Tennyson in “The Princess.” But if she care for the higher things of life; if, while attending carefully to the bodily needs of those dear to her, she is alive also to the spiritual significance of existence, then is the home the centre of high thought and noble endeavor.

Religion has always seemed woman's special province. From the very earliest times she has been the priestess of religion; in every great religious movement she has taken an active part. The Jewish woman was becoming indifferent to her high calling, she was ceasing to be a spiritual

force and giving herself overmuch to the material things of life, when the trumpet-call was sounded, and echoed throughout the Jewish communities of this broad land. In many a home where Judaism lay dying it proclaimed: "Too long have ye slumbered, O Women of Israel! awake to your responsibilities, and fit yourselves to assume them."

How near of realization would seem the dream of the prophets, if every Jewish woman loved her religion, understood its principles, lived its ethics. The Council is helping to make this possible. It is preaching everywhere the crusade of thought, urging Jewish women to ponder why they are Jews, and what the part that Judaism has played in the world's history. It is also preaching the crusade of education. At the Bible Circles our women are learning the history of their people, and so wonderful is this history that it is only necessary to study it to become its disciple. Few can learn how Judaism developed its great idea while all the nations around still clung to idolatry, and with what passionate persistence it has upheld the sacred truth through trial and temptation, darkness and despair, without feeling a new and deeper love for it, a strength to battle for its ideals, and to uphold them in daily life.

The Council cannot too strongly guard against a characteristic apt to mar much of woman's work—that it is uneven, marked more by sporadic enthusiasm than by sustained effort. This is in large measure the result of faulty training, and is rapidly disappearing now that more women are receiving college education, and entering into wider fields of communal and industrial work. That it is not inherent in woman's constitution is proved by the fact that when she assumes a position that requires steady application and unremitting attention, she is equal to the demands made upon her, and does not fall below the standard set her by men.

The woman of leisure, however, is apt to take up her work in a dilettante fashion, to attend to it one day and neglect it the next, and this is the attitude against which the Council must wage constant war. Be earnest above all things.

Enthusiasm often dies in a night, earnestness engenders grim tenacity that never gives up until the desired end is achieved. Let us not lose sight of the fact that enthusiasm is not the sole requisite for successful leadership. Not that enthusiasm should be undervalued. None of the great reforms the world has ever seen could have been accomplished without it, and it is a most vital factor in every movement. But enthusiasm without clear and critical judgment, enthusiasm without steady and continuous application, has done more harm than good in many a righteous cause. This is an age of exaggerations and excitements, of tendency towards much vague talk, and desire for undue publicity. The leaders of the Council must beware that it does not founder on any of these shoals. We desire to spread not our name but our influence. We must be content to labor steadily but quietly, and to come before the public only when we feel that by so doing we subserve the public good.

The original scheme of the Council's work is excellent. The amount of good that can be done by the Bible Circles alone is incalculable, but they will be useless unless pervaded by the serious spirit that mature women should bring to whatever they undertake. To attend them in a desultory fashion is worse than useless; it is demoralizing, as it engenders self-satisfaction entirely unjustifiable, and becomes an excuse for not doing other things.

In order, however, to make Circle work successful, it must be conducted along broad lines, and in a way to interest those who are not students. We are not ready for textual criticism. Except as regards those portions read in the synagogue, there is among us a woful ignorance of the Bible, and it is necessary in the first year to give some idea, vague and imperfect though it must be, of the scope and greatness of the Bible in its entirety, that sufficient interest may be aroused to make women persevere in their study.

Though it is undoubtedly wise for the Council to open up as many branches of usefulness as possible, it should not encourage individual members to interest themselves in too

many of its fields of work. Life in our large cities is so absorbing that, unless a woman be very careful, she is soon caught in the vortex, and spends too much time away from her home. This is a difficult matter to adjust. Where there is such a demand for workers, as necessarily must exist in all our large cities, a special aptitude for communal work is apt to make a woman sought after by many societies; and both because the work in itself enlists her deep sympathy, and because she does not know what to decline, she soon has undertaken more than in justice to herself and to her home she ought rightfully to assume.

Not alone does this make a greater demand upon her physical force than she can afford, but it has its direct deleterious effects also upon her mind. The deepest well will ultimately run dry unless it be fed by constant new supplies, and no woman can hope to be fruitful of ideas unless she give herself ample time to read and think, and thereby gather fresh force.

If the Council in large cities encourages the same women to enlist in all its work, its influence will not be beneficial. It should on the contrary urge each member to select that department which she finds most congenial, and to give to that all the time that she can afford. It should discourage women from being active in too many fields at the same time.

The question as to what shall be the scope and nature of the philanthropic work in large cities is one of the most difficult problems that we have to face. In smaller places where there are fewer charitable organizations, the Council will find fields still untrodden, and be able to see clearly the definite need for work that it can do. In large cities, on the other hand, where so many societies for relieving the condition of the poor are already in operation, the question becomes much more involved. The wisest social reformers have sought most carefully to impress the lesson that charity if not well directed is often the means of doing more harm than good, and that the ill-considered multiplying of charitable societies encourages the evils which they are

organized to destroy. This being the case, it behooves the Council to try to co-operate with philanthropic societies already in existence, before attempting to start new ones, but even here the way is not clear.

What have we to offer that shall make our help sought for, our proffers of assistance hailed with welcome? We have no money. The tax the Council lays upon its members is barely enough to pay the running expenses of the society. We are not all trained workers, and most of those who are have already assumed all the responsibility that they can shoulder. What then can we do? Until the Council is satisfied that it has defined its precise usefulness in philanthropy, its members can do no better than learn from those who have given patient years to investigating the great social problems. There are many, it is true, who scoff at this study, who say sympathy and tact are what are needed to make a woman successful in charitable work, and that book learning counts for nothing. These critics are partly right and partly wrong. Tact and sympathy, of course, are absolutely essential, but many deeply sympathetic women err through misdirected kindness. Education and trained faculty tell here, as everywhere else in life, and all who value these must appreciate the importance of theoretical training in philanthropy.

In order, however, that as far as possible practice and theory may be combined, it might be a wise plan to require that every Circle member who is not already engaged in communal work and whose home duties permit, be called upon to give a certain number of hours each month to some relief work. There is always need for personal service, now as ever the most important, as it is the most ennobling influence in philanthropic work, and there are many organizations that will welcome the assistance of intelligent women. If the Council be in communication with these societies, it will be able to assign to its members such work as they are best fitted to perform. In this way there will be established a trained corps of workers to whom our charitable institutions will instinctively turn when in want of capable direc-

tors. Fortified also with the deeper insight gained by study, and elevated by the consecration of self to the cause of the needy, the Council will recognize whenever need arises for work that it can do, and be able and ready to intelligently assume it.

In all large cities the field for Sabbath-school work is very wide. No matter how many congregational or free religious schools exist, there still are many children who receive no religious education, and the number that flock to each new school that is opened gives ample evidence of the need and desire for religious training among the children of the poor. Here again the Council is hampered for lack of funds. In most cases some charitable institution is found willing to give us a room for our purpose free of expense, but we are forced to rely upon volunteer teachers, and this is our chief stumbling-block. We should no longer be met with the cry of incompetency. Now, after two years' work, our Bible classes should be able to provide many women with the requisite knowledge for teaching in our schools. Not every woman, however, who has the knowledge has the fitness, and although perhaps no other work that the Council does yields the same pure satisfaction to the worker as does this direct contact with little children, not all who have the fitness are able or willing to give the time required. The high enthusiasm and conscientious labors of noble-hearted volunteer teachers deserve always our grateful recognition, but often the duties are lightly assumed, and the work becomes a burden. Irregularity and unpunctuality are crimes in a teacher, and too frequently characterize the work of the volunteer. Not until the latter brings to her self-imposed duty the same fidelity that marks the work of the paid teacher, will religious schools taught by volunteers be able to show good results. It is necessary, then, to proceed very slowly. Better have one school well organized and properly taught, than several where loose methods prevail. The principles of unselfish effort and devotion to duty, for which the Council stands, should, however, in the course of time, bring to our assistance many women com-

petent and willing to do earnest work, and it should not be long before we are able to establish excellent religious schools wherever need is found to exist.

Most valuable as an adjunct to Sabbath-school work is the union of Sabbath-school teachers. In places where such union already exists the Council should actively participate in its doings, and where there is no such organization, it should take steps to call one into being. In large cities, with their many congregations, the facilities for comparison of methods and for obtaining suggestions for the improvement of Sabbath-school work are necessarily numerous. Our Sabbath-School Committees should avail themselves of this, and visit all the Sabbath-schools in their respective districts. Reports of these investigations could not fail to be useful at the meetings of the Sabbath-School Unions, and discussion upon them might do much toward bringing about a uniformly good standard of religious school work.

Perhaps nothing that we do has the possibility of being more stimulating than the general monthly meeting. Especially is this the case if all the widely different elements that go to make up the Jewish population in large cities are represented by our members. Probably no other Jewish society can appeal so directly to all classes of the community, and arouse so readily the interest and co-operation of all. The Council will not fulfil its mission until its meetings bring together every shade of belief, every nationality and every grade of social life which the Jews represent. Animated by the common bond of love for our faith, unified by the quickening impulse of our womanhood, all other distinctions should disappear. Here all questions that affect the well-being of our people should be discussed openly and freely. Coming together upon this general meeting-ground, the views of each cannot fail to become modified and enlarged, and the tone of the entire community thereby benefited. In this way the Council will be able to guide and elevate public opinion, and become an incalculable power for good. Realizing, then, fully how deep and far-reaching may be our influence, we must not allow the

success that we have achieved to make us over-confident, but must be willing to go ahead very slowly, and not be discouraged by those who are constantly clamoring for immediate results. How much of heaven's glorious sunlight is necessary that one little seed shall bloom and fructify! how many seeds are wasted that one shall come to perfect being! Our efforts may not all be crowned with success—we shall doubtless make many errors—but actuated as we are by noble endeavor, standing as we do for earnest as opposed to superficial work, appealing as we do for the advice and co-operation of all earnest-minded men and women, we feel confident that the Council will reap each year more abundant harvest of good works, and be an ever-increasing power for good in the community.

Passing now in review the different phases of our work, we come to the conclusion that it is, after all, upon its religious basis that the Council must ultimately stand. As long as the universe continues, man's mind will be uplifted in love and aspiration to the Giver of all good; religion will still impel to deeds of sacrifice and devotion. Judaism has outlived the travail of the centuries, and is more than ever needed to-day. Intellectuality and morality alone cannot satisfy the hearts of men and women. It is the additional element brought by religion that sublimates and uplifts the dry facts of reason and urges on to noble deeds. With its roots in the past and its branches through all the ages reaching out and stretching upward, Judaism still is full of life and vigor, still can grow to broader stature, still can shelter all who seek under it protection from the storms of life. To nurse and cherish the religious sentiment that it has aroused, to broaden and deepen the religious feeling of the Jewish people, to carry religion into the home of every one of its members, is the Council's most important work. Only by doing this will it realize all its possibilities of usefulness and fully justify its right to exist.

History has proved time and again that irreligion takes its strongest hold in the large cities, where money-getting and pleasure-seeking absorb most completely the energies

of men and women. Bearing this in mind, we discover that the Council is most needed in the large cities. Here, in the midst of the greatest stress and turmoil, it asks the Jewish woman to leave for a while the personal to devote herself to the impersonal. It calls upon her to open the windows of her mind and soul, to see each day anew God working in the universe, to keep ever active the sense of wonder at His miracles, of gratitude for His goodness, of sympathy with the unfortunate. It bids her cease to vex herself with trifles and learn to look at things from a larger standpoint. It urges her to study her religion and conform her life to it.

If she respond to this message, the day will not be far distant when she will become the spiritual force that history, tradition, and the genius of our people indicate as her proper rôle in the economy of the universe.

The President: We have next on our program a paper presented by a representative of one of our small sections. The Council has done excellent work in states where there are very small Jewish communities and we have here a representative of one of these. I take great pleasure in presenting to the audience Mrs. Nussbaum of Marion, Ind.

THE COUNCIL IN SMALL CITIES.

BY MRS. ETTA L. NUSSBAUM.

Organization is the spirit of the age, and this is woman's age truly, for no phase of social life has so progressed in these last few years as woman's sphere, until now we have the Club Woman.

I might also say that she is so prominent, so profuse, so general that we nearly would think that all of the perquisite to social entree was to be found in a good Club Woman. Especially is this so of women in small cities. To them it is the stepping-stone by which they can reach the advantages of their more fortunately situated sisters. Ladies in large cities have so many opportunities of self-im-

provement. Their enlarged sphere of social pleasures; their daily contact with all forms of activity; the lectures, the Art Galleries, the musical treats, all ennoble and uplift the character and broaden and expand their ideas of life and living. Only in federation, concentration, and elevation through the medium of organization, can women in small cities hope to keep pace with them.

Although Jewish women are late in accepting this spirit for good, I am not afraid but that they will readily adapt themselves to the new order of things. Some of us have had the pleasure of Club life with our Gentile sisters, and can in a measure appreciate what the coming years will do for us, so hail with delight this opportunity presented by the National Council of Jewish Women to fraternize for mutual benefit along the lines of Jewish religious study.

I firmly believe in the necessity of an ideal life. The books we read, the friends we keep, the plane on which we live are the materials from which our inner, ideal or spiritual life—call it what you will—is made. Every condition of life has two sides, the outer or actual, and the inner or ideal, and no situation is possible without both. Which shall predominate depends upon ourselves. True happiness is to be found in the condition of the mind. Life in any aspect is simply a mental condition, and happiness only a comparative one. No matter how desperate our condition, how irksome our duties, if we cultivate the qualities of the mind, we may in a measure rise above them, and derive unspeakable benefits. May the National Council of Jewish Women be the means of unfolding to us the happy prospect of a future of self-improvement through pleasant paths of congenial companionship with each other and with our Christian sisters. Let us try to develop under encouraging environments as nobly in mind and heart towards a higher life, as we have been strong and loyal under the goad of suffering and persecution. What glory may not be ours in a land, where we have every inspiration accorded to the best in the world? Although this truth is so self-evident, we must be pardoned, if we appear slow to understand and

receive it. Hearts not habituated to kindnesses and gentle consideration needs must have time to fully realize this wonderful blessing. To the noble band of women who have made this movement possible, let us say, "Cast forth thy act, thy word into the ever living universe, it is a seed grain that cannot die."

Dear sisters, we need to encourage one another, so that we graciously accept this opportunity, to show by our ardor, our sincerity, our united efforts, our talents that we are worthy of kindness and love. One of the first principles of Club life taught is the substituting of the general welfare for the personal welfare, and it is the effort to grasp this idea that gives us strength; that we may be good, faithful wives, devoted mothers, daughters and sisters, and at the same time be good, earnest Council workers, is as true as it is estimable. If we but take it rightly, one will supplement the other; its influence will keep us from being self-centered, from becoming selfish in our aims and feelings.

How often we find women bowed down by grief or disappointment, idly bemoaning their condition, as if happiness were all that were necessary to their existence. To them Carlyle would say, "What is this that ever since earliest years thou hast been fretting and fuming and lamenting and self-tormenting on account of? Say it in a word. Is it not because thou art not happy? Foolish soul, what act of legislature was there that thou shouldst be happy—a little while ago thou hadst no right to be at all. Close thy Byron, open thy Goethe, *Es leuchte mir ein*. 'I see a glimpse of it,' cries he elsewhere, 'there is in man a higher than love of happiness.' He can do without happiness, and instead thereof find blessedness, which God-inspired doctrine art thou also honored to be taught." Most true it is, as a wise man teaches us, doubt of any sort cannot be removed except by action. Let him who gropes painfully in darkness or uncertain light, or prays vehemently that the dawn may ripen into day lay this other precept well to heart, "Do the duty that lies nearest thee, which thou knowest to be a duty, then thy second duty will already

have become clearer." The situation that has not its duty, its ideal, was never yet occupied by man or woman.

"Yes, here, in this poor, miserable, hampered, despicable Actual wherein thou even now standest, here or nowhere is thy Ideal. O, thou, that pinest in the imprisonment of the Actual, and criest out bitterly to the Gods for a kingdom to rule, know this of a truth: the thing thou seekest is already with thee, here or nowhere. Couldst thou only see."

Many women in small cities who are interested in the Council plead lack of time for study. Domestic life is so constant in its demands, so irregular in its duties, woman's leisure is so interrupted, that she thinks it would be almost impossible for her to engage in a systematized line of reading. She must rouse herself to this new duty. A writer says, where one woman mourns she has no time for mental culture, another makes her chance.

Another excuse made is that often-times there are too few Jewish women in small cities to make a Circle profitable. They have so few means of getting material for work, so little encouragement from those around them. Especially is this so where no congregation is established. They are deprived of the valuable influence of a Rabbi or teacher to keep their interest in Judaism alive. It is not work accomplished or great deeds of charity to record that I bring from the Council in small cities, rather is it initiation into the ranks, and the hope that time will instil a feeling of confidence in ourselves that we may become fitted to be useful members.

No movement of progression ever takes place without supplanting an existing order of things. No reformation is possible without radical change. This oft-times is effected only in dire necessity and with much turmoil. Not so the National Council of Jewish Women. Its message is, "In union we rise," it conquers with the word, "Friend."

"Friend is a word of royal tone, Friend is a poem all alone." Notwithstanding, the Council may take the place of the old-time Kaffee-Klatsch, so endeared to many by long association and familiarity.

We are loth to separate from dear ones present at these gatherings, but who protest against innovations of any kind, so we will move slowly, combining the social features of the one with literary and philanthropic work of the other. This it seems is the best way to further the cause, feeling that no matter how little to-day, to-morrow it may be more, for

“ No stream from its source flows seaward, how lonely soever its course,

But what some land is gladdened. No star ever rose and set without influence somewhere.

Who knows what Earth needs from Earth's lowliest creature?
No life

Can be strong in its purpose and pure in its strife,
And all life not be stronger and purer thereby.”

The Convention adjourned to Tuesday, Nov. 17th, 1896.

TUESDAY, NOVEMBER 17, 1896.

MORNING SESSION.

The Convention was called to order at 10 o'clock.

The Minutes of the afternoon and evening of the 16th were read and approved.

REPORT OF THE YOUNGSTOWN, O., SECTION.

Madam President and Ladies: There has been no formal report made of our section, and I can only tell you as I remember what we have been doing. I am not President or Vice-President of any section, but I am one of the very enthusiastic workers; for I believe in the Council, and I can only say to you, that we are a very small section, we are a very small city, and you may think we are very small in everything, but we are not. We are very broad-minded, and we are very willing to accept any new organization that will join, and any that will promote Judaism. In literature we have been studying the history of the Jews, also taking up a little of the Bible, and we are ably led by our Rabbi, Dr. Moses P. Jacobson. We have only 50 members in our congregation, and of those we have 30. Well, I won't say they are all members of the congregation, because we have a few young people that belong to our section, but we have 30 members. We have really only an average attendance of about 10, which I am sorry to say, but those ten have so much energy and so much ambition, that we feel that we can almost do the work of some sections that have perhaps a membership of 50. Now we started with about 23 members, increased to 30, and it needed no persuasion whatever for those members to join us, and they have not resigned, but they don't come in and.

do the work that we should like to have them do, and we have tried persuasive powers and intend to do more. In the philanthropic work, we organized an industrial school during the summer months. We have a very nice Sunday School of about I think 100 children who attend, but they are not all children of members of our congregation. There are other children. Not that they are in particular need, but we would like to raise the future generation up to the highest level possible, and we have taken them all in. As far as the poor are concerned, in our place we have only about six little children that are really in need, so that our field is not very broad in philanthropy, but we expect to do better further on. Now I know that my sisters at home are anxiously waiting for our return to report on this Convention, and I feel just like the electricity that lights these rooms at night. The electricity of enthusiasm runs through my veins, and I shall give a glowing account of this grand Convention. And then I see a more beautiful picture before me in the future, I see it looming above all the organizations, and that is the International Council of Jewish Women.

MRS. LEO. GUTHMAN, Delegate.

The President: I am sure we cannot close our reports with a more beautiful picture than an International Council. Mrs. Miller of Memphis asks the privilege of the floor for one minute.

Mrs. Miller: I should like to say in connection with my paper yesterday, I asked for investigation before condemnation, and I see that in this morning's *Tribune* I have been misquoted, and I am thoroughly distressed. I should like to have this statement corrected, for I said that I considered Jewish women physically, mentally, and morally the equal of their Christian sisters, and I further said, though not to draw a comparison, that our Christian sisters apparently gave more time to Church than we; and if it has roused a single thought among our women, and if it is not true, I came here for information, and I am very glad to have received it, and all I ask is for a correction of that one statement.

The President: I would like to make one statement upon that point. I earnestly hope that at no time will these comparisons come up again. They are entirely out of place. We are not here to discuss and compare women, we are not here to discuss Christian versus Jewish women. All of us work with our Christian sisters in every field. Comparisons are out of place in this Convention, and I must say that the remarks yesterday drawing them distressed me exceedingly.

We shall have this morning a discussion on the reports of our various committees. I am anxious that we should, and I trust that upon the Religious Report will not be of a polemical character. We are not here to settle questions of Jewish creed. We are an independent body of women, some of us coming from the extreme wing of orthodoxy, some of us from the extreme wing of reform. Judaism has never created unalterable rules, and we shall not attempt it. I hope that every woman will give free expression to her sentiments, and feel that each one is as honest as the other, that each one is as sincere as the other, that we are all here to advance the cause of Judaism according to our own light, and therefore I would request that those women who have positive views one way or the other will give them free expression, and permit the rest to do the same, and let each one of us go away with the convictions that she brought, or those she is willing to receive.

The Report of the Committee on Religion, and I ask that its Chairman present the report.

Miss Lyons of New York, member of the Committee on Religion: May I state that there is a protest going in from a part of the Committee before it is read?

The President: If our Committee has not agreed upon the report, let its Chairman present it and any protest may be entered after it has been read. Miss Julia Felsenthal, Chairman of the Committee on Religion, presents the report.

REPORT OF THE COMMITTEE ON RELIGION.

To the President and Members of the National Council of Jewish Women:

This assemblage vividly recalls the Congress of Jewish Women, convened three years ago. Whoever attended the meetings of that body felt the uplifting and inspiring influence of the memorable week. Out of that auspicious beginning was evolved the National Council of Jewish Women. Dowered with a name and officers, the newly organized Council adjourned, and the members returned to their respective homes, vaguely wondering how the objects of the Council were to be fulfilled. That the time was propitious for an organization like ours is proved not only by the ready willingness which met our efforts, but by the success of several Jewish national societies for intellectual advancement, which are less than a decade old. Of course, combatants and critics were not lacking to predict ill for the Council. What was its purpose? they asked. One purpose was to arouse the interest of American Jewesses in Judaism, its literature, history, and the Bible. Judaism, as everything else, has experienced changes in this transitional age, and though we may possess as much positive knowledge of it as our grandmothers had, we have lost that which has gone with them, the reverential spirit that pervaded their every action. That spirit cannot be restored, but it may be substituted by a noble pride, instilled through greater familiarity with our past and with the Bible.

It devolved upon the Committee on Religion, under whose direction the educational work was to be prosecuted, to perfect plans for study and for the consideration of religious topics at general meetings. Originally, the provisional constitution required that the Committee on Religion consist of two sections, one to make the condition and improvement of Sabbath Schools its special work. Since its adoption, this department is in charge of a special committee.

The President appointed the National Committee on Religion in April, 1894, as follows:

Chairman—Mrs. A. H. Louis, New York; Miss Lillie Hershfield, New York; Miss Sarah Lyons, New York.

Member at large—Miss Mary M. Cohen, Philadelphia.

Member of National Board—Miss Julia I. Felsenthal, Chicago.

Naturally, great stress was laid on the importance of our department, for it was only on a religious basis that the society had a right to exist.

The first proceeding of the Committee was to call a Conference of the Rabbis of New York City, to co-operate with the Committee in outlining a plan for religious study, and to enlist the interest of the Congregations in the new movement. In November, 1894, the Council issued the Program formulated by the Committee. It contained a plan of study and minute directions to the local committees on religion how to proceed in the formation of circles. The plan included a list of general topics, and a general guide and bibliography divided into four sections:

1. Books relating to the authenticity and origin of the Bible.
2. Books relating to the history of the Jews, biblical and post-biblical.
3. Books relating to the religion and ethics of the Jews.
4. Text-books in Jewish religious schools.

A list of topics was suggested for consideration at general meetings. Finally the establishment of Judaica libraries was recommended, urging it especially in small cities, where usually there are no large reference libraries. The National Board, in addition, recommended a series of lectures on the Bible.

This plan of work was sent to the 1300 members then belonging to the Council scattered in thirteen cities. Circles were instituted in all the sections but three, and in two of these the entire section constituted itself a study class. The average circle attendance was nine, out of an average membership of fourteen. The program assuming famil-

ilarity with the biblical history, recommended that, after a rapid review, the period of Babylonian captivity be begun with, but many circles preferred to begin at the beginning. The widest latitude was allowed in the selection of text-books and the method to be pursued. Graetz's history was the principal work used in the majority of the circles. It may not be amiss here to acknowledge how timely and useful the Jewish Publication Society has been to us in furthering our purpose. We would have been sadly hampered without the books, original and translated, which the Society has issued.

Among the books that have been used in various circles are the Bible, Graetz's History of the Jews, Lady Magnus' Outlines of Jewish History, Karpeles' Essays, Lord's Beacon Lights of History, Kitto's History of the Bible, Lieberman Adler's Sabbath Hours, Leroy-Beaulieu's Israel among the Nations, Knappert's History of the Religion of Israel, Jost's Geschichte des Judenthums, Renan, Back, Cornill's Prophets of Israel, Moulton's Arrangement of the Book of Job, Selected Essays of James Darmesteter, Em. Deutsch's Essay on the Talmud, Wellhausen's Israel and Judah, and Kuenen's Bible for Learners.

The following are among the subjects discussed, most of them at general meetings:

Characteristics of Semitic Nations; A Symposium on the Social, Political, and Literary Position of the Modern Jew; The Bible as Literature; The Prophets' Champions of the Poor and Helpless; Pharisees, Sadducees and Essenes; The Maccabees; The Sabbath; Isaiah; Jewish Women in Literature; A Review of Josephine Lazarus's book, "The Spirit of Judaism"; The Jew in Fiction; Woman's Place in Hebrew Thought; Sabbath Schools; The Jewish Woman in the Home; The Septuagint; How and Why the Bible should be read; Confirmation among the Jews; The Religious Education of Children; Emma Lazarus and her Works; Grace Aguilar; Jehuda Halevi; Hillel; The Contribution of Judaism to Civilization; Moses Mendelssohn; The Position of Women among the Jews, Ancient and

Modern; Milton's Satan vs. the Jewish Idea of Satan; Heinrich Heine as a Jew; The Bibles of other Nations; Judaism; Spinoza; Mothers in Israel who need our help; Inter-marriage; Aims and Objects of the N. C. J. W.; What ought we as Jews to contribute towards the development of civilization; The Song of the Red Sea; Ethics of the Pentateuch; Women in the Bible; Women in Israel and their Present Duties; Poland and the Polish Jews; The Growth and Canonization of the Bible; A Review of Contemporary Jewish Thought; A Study of Nathan the Wise; What was and is the Messianic Idea among the Jews; Our Sabbath Schools, what they are and what they should be; The Needs and Uses of a closer Study of the Bible.

You will observe that this array of topics is as various as the changes of a kaleidoscope. All are in place, but are the writers sufficiently well versed to treat of them? Let us take heed and endeavor to suit the subject to the contributor. General meetings must of necessity be pleasing and popular in character. Hence to expect thoughtful thoroughness, choose not, for instance, "Semitic languages," for the feature of the program, unless you are fortunate enough to have a member who is entitled to a hearing on this subject. Leave those subjects to scholars, who will gladly serve you. But a paper that can be treated subjectively, as "The Religious Education of Children," in which all take a live interest, is eminently fitting. The papers presented by our members at the women's conventions held in Washington and Atlanta prove conclusively that we possess gifted women, bending their energies along the lines the Council follows. The rank and file of our members must do their share, within the scope of their abilities.

You will not expect to hear a detailed report from the various sections, nor will any mention be made of those that have reported nothing original or unique. But from the account of the work accomplished in the following sections we may gather suggestive ideas.

Denver.—A Jewish corner was established in the Public Library.

Louisiana, Mo.—Monthly meetings are held in the evening. The Bible class meets Saturday morning.

Baltimore.—One circle studies Hebrew, another meets weekly. At some sessions the traditional Jewish melodies are sung. A paper on the Sabbath led to the formation of a Sabbath Observance League, whose object is to insure a more devout observance of the Sabbath day. A course of Sunday evening lectures, addressed by eminent men and women of that and surrounding cities, was attended by from five to eight hundred people.

Philadelphia.—Several old Jewish melodies were sung by a choir. The beautiful rendition was a potent factor in stirring Jewish sympathies.

Chicago.—One circle uses German works exclusively, and so attracts some who would absent themselves from an English circle. This winter an attempt is to be made to form a circle in the Russian quarter to be conducted by one of our Rabbis. At Passover one class found it timely and pleasant to read Heine's "Rabbi of Bacharach." Such "Culturstudien" we cannot get from the regular course of study. It is fancied that a slight improvement can be noticed in some synagogues in the confirmation exercises, consequent upon agitation of the question.

Milwaukee.—The subjects of the monthly meetings are to be discussed in the study class.

Peoria.—A paper was read that was originally prepared for the New York section by a member of the latter. As the subject was of as vital interest to Peorians as to New Yorkers, this method might be employed occasionally.

New York.—A marked increase is noticeable in the circle attendance. One hundred and seventy members are divided into eight circles. A quickened religious spirit is evident. Besides the historical studies, discussion of religious and ethical questions forms a prominent feature. One circle preserved the resumés of the year's work, type-written, for future reference.

Newark.—Through the efforts of the local Committee on Religion, the Sabbath is observed more religiously than formerly. Women who preferably shopped on Saturday have abated the custom. To accommodate many members who are employed during the daytime one large circle meets in the evening with great success.

Rochester.—Mythology compared with the Bible was studied in one circle. Standard literature was read that is based on Biblical literature, as, Browning's Saul and Racine's Athalie.

Cincinnati.—Each circle has the active assistance of a Rabbi, Professor or Rabbinical student.

Buffalo.—An excellent program was issued, furnishing the list of best books and papers adapted to each topic to be discussed.

Pittsburg and Allegheny.—One large circle convenes, addressed frequently by Jewish and non-Jewish ministers.

Public meetings held on Sundays or evenings to accommodate wage-working men and women have not met with the hoped-for success, save in a few cities.

Many sections, not here mentioned, report enthusiastic success; a few have done desultory work. The new sections, formed too recently to have pursued the plan, all expect to do the prescribed work this year.

Reports have been received from twenty-seven sections who studied the Bible, Graetz's history, and correlative literature prior to May, 1896. Of the 2580 members then belonging to these sections 1176 were enrolled as circle members, and divided among seventy-one circles, making an average membership of sixteen members to a circle. The average attendance was thirteen.

Candidly, these statistics have little worth, partly owing to the inexact reports from some sections, and to the great variance in the sizes of the circles. Some, from small towns, include but three or four members, and others again report a circle membership as large as the section, i. e. they have one large study class of forty or fifty members.

The success of the circle work varied greatly. Much depended on the personnel of the circle and much on the leader. Numerous circles report the active assistance of Rabbis; inasmuch as they had always deplored the lack of interest among their congregants, they must have welcomed the newly awakened zeal. Many of them have publicly acknowledged their appreciation of the efforts of the Council to promote the ends they have constantly striven for.

In a measure the results depended on the general condition of Jewish communal affairs of the sections, and we can best discuss them by classifying them in two groups, large and small cities. In many small cities the question to be solved is how to proceed in the absence of a qualified leader, where the lack of an adviser and habitual unconcern about Jewish affairs render it doubly hard to promote interest in Jewish studies. The Louisiana, Mo., section has given the cue how to proceed. Besides having monthly evening meetings, the reading circle met every Saturday morning, devoting the time to Bible study, and, in addition, reading a published sermon of one of our Rabbis. This serves a twofold purpose, for besides doing the prescribed circle work, an air of devotion is lent to the Sabbath day, and the members are enriched by the perusal of homiletic literature. The morning's program might be augmented by the singing of appropriate melodies, and, in course of time, a nucleus would be formed for a Sabbath service, decorous and devout, even without the Rabbinical leader.

The only activity that the Council can foster in small cities is in an educational direction, and as these small communities are scattered throughout the length and breadth of our land, strenuous efforts should be made to reach them. A most hopeful sign is the desire of three Jewesses in a remote southwestern town to affiliate with us. Through the incentive of visiting officers it would not seem difficult to enlist as active members all the young girls and women who still feel young enough to want to know something. The Chautauqua department of Jewish studies ought to be used as a guide, or else, where that is too advanced, from

our headquarters should be issued monthly leaflets to direct the work.

Regarding our work in large cities, we must first ask ourselves, what standard ought to be taken, and shall we expect the majority of the members to join the study circle? By no means. The Council, with its diverse interests and manifold usefulness, includes many members whose time is actively occupied in some other department, and others who by previous training or inclination or increasing years are debarred from joining. There yet remains a large proportion satisfied to listen passively to the reading and discussion of a paper at a general meeting. For these members the circles ought to prove especially attractive and beneficial. It certainly would not be desirable to appoint members promiscuously to present papers at the meetings, we should soon be "papered" to death. Superficiality should be unequivocally discouraged and judgment should be used in the selection of subjects. The same judgment should be applied in the Bible study, and in the selection of supplementary reading matter.

For new circles it may be well to consider whether Graetz's history is the proper text-book to be in each member's possession, or if a simpler and briefer work had better be determined upon. Lady Magnus' *Outlines of Jewish History* would suffice for a first year's course, and the Chairman recommends a new work just issued, Claude Montefiore's *Bible for Home Reading*. It is scholarly, modern, and written in a reverent spirit. Another new book valuable to us is R. G. Moulton's *Literary Study of the Bible*.

For those circles who are fortunate in possessing eager students no restriction need be put, but otherwise a voluminous work, intended more for the specialist and scholar, fails to be attractive.

We may rejoice in the fact that we have succeeded in enlisting the interest of many women who previously had sought intellectual and sometimes spiritual company elsewhere, or else had been listlessly indifferent. The study of

our past has attracted them. We are beyond the false pride of a decade or two ago, when many so-called cultured Jewesses boasted of their admission to non-Jewish circles, marked by a corresponding retirement from Jewish associations. Who can tell, it may be that they felt intuitively that it is well to remain identified with our own people, which does not preclude joining with our neighbors in all movements towards a common good and living in perfect harmony with them.

Here we may call attention to the fact that in our largest cities, among the colonies of Russian Jews there residing, there are always a few who have the leisure, refinement and education which would guarantee them as desirable members of our organization. These cultured Russian-American Jewesses must feel the isolation of their position keenly. Cut off, in a measure, by intellectual superiority from the majority of their expatriated fellow-countrymen, and by social distinctions from their equals, we should ask them to join with us in furthering our common cause, and learning our common faith and history. Let us, who often suffer from exclusion, be not exclusive.

The revised program, issued for '95-96, was mainly a repetition of the preceding year's plan, somewhat enlarged. It contained an additional paragraph urging each section of the Council to consider the importance of reform in the Confirmation services, in the preparatory instruction thereto, and to extend the age of the Confirmants to the sixteenth year, at least. The only drawback to this latter reform is that many boys enter business quite young, preventing them from acquiring the necessary preparation. But, where it is feasible, our members should use their influence for an extension of the age, and a modification of the rite, that impressiveness and simplicity be the dominant points, not theatrical sentimentality and extravagance. The Committee desired this paragraph inserted in the first year's program, but the Board deemed it better for the new society not to promulgate too many plans at once.

In the paragraph relating to Libraries is a reference to the

meagerness of our English Jewish literature. Yet for our purpose there is probably sufficient reading matter in the vernacular. It would be advisable for our committee to collect the titles of books adapted to our needs, and furthermore, to issue semi-annually or quarterly, a complete bibliographical list of commendable Jewish current literature. Much of it escapes our notice that is of real value. Those of you who recall some of Zangwill's magazine articles that appeared last year, and the novelette by H. H. Boyesen, entitled "A Mother in Israel," will agree that their messages ought to reach more than the chance reader.

To give zest and authority in criticising papers at general meetings, it would be well for each section to append to its year's program a list of the best books and articles which would supply its members with the wherewithal for judicious discussion.

It is optional to open the general meetings with prayer, but all sections should endeavor to introduce, occasionally, as part of the program, some of our ancestral hymns. No more appropriate songs could be chosen than these traditional melodies, so fraught with the old Jewish spirit.

A detailed plan for the study of the Prophets Isaiah, Jeremiah and Ezekiel, prepared by Miss Lillie Hershfield, accompanied the program. Our useful ally, the Jewish Chautauqua, has recently published a guide to the Bible, entitled, "The Open Bible," that ought to be helpful to us. The syllabi issued by it, treating of Post-Biblical History, serve as an aid in numerous sections. Though no official relationship exists between the two societies, they have offered us special terms and friendly co-operation.

Despite the fact that an eclectic course must be followed, allowing for peculiar local needs and difficulties, it would be advisable to preserve a certain uniformity. If the same part of the Bible would be read simultaneously, it would enable the guides or leaflets that might be distributed to be of real service.

Regretfully must be chronicled the resignation of Mrs. Minnie D. Louis, the efficient chairman of our committee

from its inception until December, 1895, when, owing to many and various duties incumbent upon her, she found it inexpedient to continue in office. The success of the plan that was the result chiefly of her endeavors testifies to the zeal and intelligence which she brought to this, as to all, undertakings with which she identifies herself. Her successor reluctantly accepted the office, realizing on what unworthy shoulders the mantle had fallen.

One more suggestion do we wish to offer, to change the name of the Committee on Religion. We are not literally promoting religious efforts, or making missionary propaganda, or doing anything that justifies our bearing so high-sounding a title. Committee on Religious Culture, for example, though less grandiloquent, is more applicable to the work undertaken. True, we hope to be a valuable integral part of the Synagogue and its adjuncts, but deem it wiser to wear the garb of modesty.

We believe, especially, that the central plan of our work must be to point to woman's duties as priestess of the home, to strengthen the pivotal point of our religious activity, to help to energize the waning interest in Divine worship, to aid in solving the problems with which the Sabbath School must cope; in short, to use those privileges which are freely accorded us, of being active participants in Jewish communal life, not passive witnesses. It is conceded that women wield a powerful influence in modern life—may the power be used intelligently. To accomplish this we are endeavoring to change a spirit of apathy into a desire for knowledge. The Council, which shall be as a leaven to the mass, can feel, that though it may have achieved nothing wonderful yet, it counts in its half-hundred constituencies many women who have an earnest desire to know their Book and religion and history. Is the retrospect an earnest of the prospect we hope to realize? That is left to your consideration.

JULIA I. FELSENTHAL, Chairman.

It was moved and seconded that the Report be accepted.

Miss Lyons: The report read is not that of the Committee, as it is not signed by the majority. It is only just

to state that in all but one particular the majority adopts it. The clause to which objection is made is that in reference to the recommendation of Claude Montefiore's book. Dr. Morais of Philadelphia has expressed himself in opposition to it. I was informed last night that an able minister of New York has written a review of the book, condemning it. If the minority desire, I believe it is their privilege to present a report and to make it specially. All I ask is that this protest be entered on the minutes. I have always felt that it is very presumptuous to be a member of a Committee on Religion. Our Chairman has taken away that odium to-day in calling it a committee on religious study, and I think it behooves us not to recommend that which we do not thoroughly endorse.

The President: Before entering into discussion we must be informed in regard to the opinion of the majority of the Committee. The Committee formerly had five members. One of those members resigned, and inasmuch as it was so near the time for our Convention, I did not complete that Committee. As it now stands, it has four members, Miss Lyons, Miss Felsenthal, Miss Mary Cohen, Miss Hershfield, and I should like a statement from each one as to whether she signed the report or not. Miss Felsenthal presenting the report has signed.

Miss Mary Cohen of Philadelphia reported that she entered a protest, and in fact did not sign it, and Miss Hershfield had not been reached as she was abroad.

Miss Richman of New York, Chairman of the S. S. Committee: I want to say in reference to the other Committees, that our report has not been submitted to a single member of our Committee. They are the personal reports of the Chairman.

The President: That is not right, and I wish both Mrs. Benjamin and Miss Richman to see to it that the other members of their committees endorse their reports. Miss Lyons, have you finished?

Miss Lyons: Yes.

The President: The report is open for discussion. The report is submitted as the report of the Chairman.

Mrs. Kohler of New York: I should say that the question whether a book of that kind is fit or not should be submitted to men who have made the question a life study.

Mrs. Landsberg of Rochester, N. Y.: I believe that the highest authorities disagree as to this book. I know that some recommend it and use it, and others say that it should not under any circumstances be used. So I don't know how that is going to solve the problem for us.

Miss Myers of Albany suggested that Dr. Berkowitz be asked to speak on the question.

Motion made that the floor be granted to Dr. Berkowitz to speak on the book. Duly seconded and adopted.

Mrs. Frank of Chicago: I wish to refer to the remark made by Mrs. Kohler that we leave the choice of books on Bible Study to authorities. I consider Dr. Felsenthal as high an authority as we have, inasmuch as he has devoted his life to the study of Judaism and is considered an authority by other Rabbis. Who shall constitute the authorities for the books we use? We have one in favor of the book. I think it is quite necessary in our study of the Bible that we use the same methods we use in the study of all other literatures, and in our study of the Bible we shall gain and not lose by applying the results of modern biblical criticism; our faith will grow and be deepened rather than be lessened by an intelligent study according to the latest historical methods.

Miss Richman moved that the motion to grant the floor to Dr. Berkowitz be reconsidered. Seconded by Miss Low-entritt.

Motion rejected.

Mrs. Benjamin of Denver: I move we defer Dr. Berkowitz' discussion of this book to another morning, say Thursday morning.

Seconded.

The President: Thursday morning our business will take much time.

Mrs. Levy of Milwaukee: We know that opinions differ, and they will probably differ after having heard able speakers upon this book. As I understand the lady that spoke before, she gave an opinion of a very able man. If we listen to Dr. Berkowitz, we shall hear the opinion of a very able man, and it will only be wrangling that will follow from hearing the different opinions. The report that Miss Felsenthal presented was final in every respect. It will not help us to reconsider now.

Motion rejected.

The President: Dr. Berkowitz will have the floor for a moment.

Dr. Berkowitz: *Mrs. President and Ladies:* I am very much obliged for the compliment of this vote. At the same time it was unsolicited on my part, and I regret that it has been passed. I do not believe that it is wise for your Convention to open up here the discussion of a theological question. There are bound to be many opinions on this subject. Whatever opinion I have as an individual would be worth only so much as my individuality stands for, and that opinion has been expressed in the little Open Bible, so that it is accessible to those who are following this course of Bible studies arranged by the Chautauqua Society. I will only state that the Chautauqua Society does not recommend the book without question. It recommends it with certain reservations. But I don't believe that it is wise to say another word on the subject now.

The President: Is there any more discussion upon this point, in reference to using Claude Montefiore's book? Does any other member wish to speak? Miss Lyons, will you make any other motion regarding that book?

Miss Lyons: No. I merely wish my protest to be recorded.

The President: But do you wish to have that book stricken from the report, from the list?

Miss Lyons: I make a motion that the book be taken from the list recommending it as a subject for Bible study.

The President: Is there a second? The motion is not seconded, and it will have to go on the minutes as a protest.

The motion that the report of the Chairman of the Committee on Religion be accepted was adopted.

Miss Marks of Cincinnati: In order to give some tangible form to the beautiful and deeply religious sentiments that have been expressed since the opening of this Convention, I move that every member of the National Council of Jewish Women use all the influence of tongue and pen against the desecration of the Jewish Sabbath by shopping, marketing, and kindred purposes, and that we resolve to reinstate it in our homes in all its pristine purity.

Motion seconded and adopted.

The President: That should have gone to the Resolutions Committee. We will now have the report of The National Committee on Religious School Work presented by Miss Julia Richman.

REPORT OF NATIONAL COMMITTEE ON RELIGIOUS SCHOOL WORK.

To the President, Directors, and Members of the National Council of Jewish Women:

To one not wedded to any special science, the pretensions made by different scientists, each from his biased point of view, cause a confusion of ideas and an uncertainty of faith productive of discordant results.

The biologist claims everything for his work. "I have examined life in all its bearings," he says; "I have traced types in the upper and in the lower kingdoms; and I have discovered all there is. I have found in my science the key to the universe."

The geologist in turn answers the biologist: "I have gone below the surface. I have unearthed fossils and species extinct, and without my discoveries you could never have found the clue to your theories. It is *I* who hold the key to the universe."

And the astronomer answers both: "I go beyond this little earth. I have traced the laws which make world revolve upon world. Where would your science have found a starting-point had it not been that my discoveries and laws had shown you the way to yours? *I* hold the key to the universe."

And so each, seeing from his plane alone, believes he has found the true basis of life.

So, too, in our Council work.

The Committee on Religion claims that the future of Judaism depends upon our closer acquaintance with the history and literature of our people, and that through its efforts the permanent usefulness of the Council will be assured. The Committee on Philanthropy will, I feel sure, claim that a broader, better knowledge of sociology, or scientific philanthropy, is the first essential, if we wish to carry on the work of ministering to the wants, physical or moral, of our less favored brothers and sisters; and in such work will be found the key to the permanent usefulness of the Council.

And I stand here to represent the claim of the Committee on Religious School Work. If that claim be extravagant, if it try to raise itself to a post so elevated as to belittle the mission of its sister Committees, forgive us. This is the day of specialists, and we see best through our own spectacles.

If noble men and women will come to our aid, if the Rabbis will give us their valuable support and co-operation, if you will, my sisters—especially you who are Mothers in Israel—make up your minds earnestly, faithfully, prayerfully to assume your share of the obligation, I claim for the work of the National Committee on Religious Schools, not only the key to the permanent usefulness of the Council of Jewish

Women, but the key to the permanence of all true, earnest, spiritual American Judaism.

Appended to our report will be found statistics furnished by the Local Committees in 29 cities. These statistics speak for themselves, and when you will have read and digested them, you will begin to realize how widely divergent are the conditions in our different Sections, and how super-essential it is that something be speedily done to bring about, as was suggested last year, "a union of Jewish Religious Schools, with a uniform curriculum, a unification of methods of instruction, school management, etc., and if possible, the publication of weekly lessons for general use."

These reports show that the age of admission to our schools varies from 4 to 9 years; that of confirmation from 12½ to 15 years. In many schools there are no post-confirmation or advanced classes; in most, the teachers have not been properly prepared for their work. With few exceptions, and these exceptions are mainly in the small cities, there is the greatest difficulty to obtain women or men willing and able to teach in the schools. In most cities the Rabbis are willing, and often more than willing to co-operate with our Committee to better the work in our schools; in a few—only a very few instances—it has been reported to me that this co-operation has been withheld.

May I say, right here, that only two causes could have produced such a result? Either our women, with more zeal than tact, have offended the Rabbi or made unreasonable demands, or the Rabbi is blind to the best interest of our Church, and is foolishly belittling his own influence and endangering his own success. Only with the aid of our Rabbis can the women hope to improve our schools; only with the aid of our women can the Rabbis hope to gain real influence over their flocks. Then, since each needs the other, let there be an end to misunderstanding, and let there be mutual trust and mutual help.

Our schools fail to do that for which they are maintained, namely, to train up a generation of earnest, thoughtful Jews, with high principles, spiritual aims, and noble im-

pulses. Some may fail in a greater degree than others; some in a lesser. There are many whys and wherefores for this failure, but a few are so conspicuously apparent that they can be readily enumerated.

I. Our faulty plan of work.

II. Our improperly-trained teachers.

III. The lack of co-operation between parents and the school.

IV. The absence of spiritual aims in the home.

Let us first use our influence to bring about a revolution in the plan of work; but to carry out a higher plan, we must find or educate a higher grade of teachers. When we shall have found or made the latter, such men and women will be able to personally bring about the much-needed co-operation between the home and the schools; when in the schools we shall have implanted and nurtured in each child's heart the truest, highest spiritual aims, these aims must permeate the home as well as the class-room.

We begin our religious work too late, and we end it too soon. We begin our religious work badly; and a bad beginning never makes a good ending.

This is no place for a pedagogic sermon, but I must beg your indulgence long enough to outline the plan by which we teach true patriotism to our little ones in the public schools.

First, our noble flag. Baby minds cannot, of course, grasp its significance, but the children see the beautiful colors; they are made to feel that the flag represents something beyond the baby's comprehension, to be sure, but vaguely. They also feel that it means protection; that to the flag they owe love and respect and loyalty. With the symbol in their hearts and before their eyes, we teach them to take the solemn oath of allegiance to the flag. I cannot describe that ceremony: you must visit a school and see and hear, in order to feel what that means. I hear it daily, and yet with each hearing I am stirred to my innermost soul.

But the flag came first, then the oath, and the beautiful,

soul-stirring national songs. Then the Fourth of July, our birthday, with its accompaniment of bunting and fireworks; then on to our great men, Washington, Lincoln, and the others.

Only later, after the love and loyalty for America and its banner and its traditions are deep-rooted, do we burden the child with the historical data, with chronological details, and with other minor issues. And in this wise, American love and patriotism, and interest in American history are implanted unshakably in every child's heart.

So would I have you teach our little ones true Judaism.

First, God.

Baby minds cannot, of course, grasp its significance; but make them feel the Presence. Take your children to the Religious School at a very early age. Select for them a teacher who loves little ones and who loves God. What do these babies care about Adam and Eve, or the order of creation? Introduce them to the wonders of plant and animal life. *Show them God* in the bursting seed, in the budding flower, in the bird-producing egg, in the glorious sunshine. Let them see God and learn to love Him for His blessings in which they share. Let them be made to feel that God means protection, that to Him they owe love and respect and gratitude and loyalty. Make God the starting-point and the goal. Love of God, confidence in God, fear, not of God, but of His disapproval, these are the steps by which to develop the feeling of moral obligation, first to the world, then to Judaism.

Lead the child to God by teaching him to be good. This must be the goal, because only in this way can he win God's approval. Look how we spur children on to win high rank on the roll of honor in school. Look how we ourselves labor to win rank in the social, the financial, the intellectual world. Is not this a rather material ambition? Far above and beyond such aims is the desire to be inscribed on God's Roll of Honor. Do we keep that ideal before our children's eyes in school or at home? Do we keep that ideal before our own eyes? Do we?

With God as the foundation, with love of God and confidence in God and gratitude for His mercies in their hearts, then teach them our beautiful, soul-stirring Jewish hymns; tell them of our great days, our great men, our great events, our miraculous preservation. Did the child have to wait to learn all about the mound-builders and the Indians and the discoverers and the explorers before he learned to know and love and venerate Washington and Lincoln? Then why burden him with the whole chronology from, "In the beginning the Lord created heaven and earth" to the Babylonian captivity, before teaching him to know and love and venerate Moses, Elijah, and Isaiah?

Why not make use of pedagogic advancement and break away from the old, uninteresting plan of study? Why not plan for the baby minds work that will touch their little hearts and mould their little characters, and make of them faithful little followers of God, trying to be good, striving to become worthy, learning to carry high the banner of Truth in the best interests of the truest and highest Judaism, rather than bore them and burden them with a mass of historical data, which at best develops only the head, and leaves the heart and the soul untouched?

But I must leave the little ones, and speak of their grown brothers and sisters. No, one word more about the little folks.

I saw advertised by a prominent Jewish congregation, in a notice announcing the opening of the Sunday School: "Children under nine years of age not admitted." Let me quote words uttered by a teacher centuries ago: "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." It was from the good *old* Jews that this teacher gained his wisdom; but the good *new* Jews advertise: "Children under nine not admitted."

A word for our older boys and girls. *Advance* the age of confirmation. Keep our boys and girls, more especially our boys, in the Religious Schools until they are full-grown in soul as well as in stature. Twenty-five years ago most of

us were taken from our secular studies before we were seventeen. Look at the girls and boys of to-day. Nineteen—twenty; it is no uncommon thing to find them, girls as well as boys, at twenty-two or three still at their schooling. Have the Religious Schools kept pace with this progress? I find girls everywhere who beg to remain at school or college “just another year.” Do you find them coaxing for permission to remain in the Sunday School? Why not? Trace the cause, correct it, and you will have conquered half the evil. I want our girls and boys taught in advanced or Bible classes until they are grown, old enough in turn to teach others. Is it because we are less intelligent and less capable, or because we are less spiritual, than our friends of alien faiths, that we find so many of theirs and so few of our own young people fitted to assume the noble work of aiding the holy cause of religion by teaching in our Religious Schools?

The Council has much to do, but let us not attempt everything at once. The crying shame of American Judaism to-day is, that where once stood high, spiritual ideals, we have substituted merely race pride and material ambition, both developed on intellectual lines, not on lines of faith. Even in our Council study circles, is it not the head more than the heart that there receives nourishment? But it is the heart, my sisters, the good old Jewish heart, with its humble faith, its loyalty to God, its noble aspirations, that we want to bring back. God needs hearts more than heads in His service. Judaism needs hearts more than heads to uphold its glory; and it is in our Religious Schools that these hearts must be awakened: it is in our circles and in our homes that these hearts must be stirred; it is in all our work that they must be moulded to make us worthy of holding on high the banner of our faith. So watch the older boys and girls. Keep them in the faith, in the schools, not through force, but through love and loyalty. Develop in them a sense of their spiritual unfitness. Make them realize their mission as Jews. Make them feel that not only must they be good Jews, but they must spread the good; they

must influence others to be good. Arouse in each youth and maid the desire to learn enough to teach others: the desire to help others to become valiant soldiers in the battle for the Right, in the struggle for Truth. Teach them that Right and Truth were ever the watchwords of Judaism, and that the Jew who prostitutes either is *no Jew* as Judaism understands the term: he is traitor to his faith and a blot upon the record of his race; he deserves the scorn and condemnation of the Jew equally with those of the non-Jew. False to the Right, false to the Truth, how can he then be true to man?

I said, "Make our boys and girls realize their mission." What mission? A double one: first, to win happiness for themselves by living true lives, then to spread happiness among others. Do you not realize that an unorganized or chaotic life, at the beck and call of every stray desire, would be a life of misery and not of happiness? Then teach at home and in the school that there is but one road to happiness, and that is by following the dictates of conscience, the voice of God; in making God the starting-point and the goal; that real happiness can come only to those "who find favor in God's eyes."

So let us begin earlier and end later. And in the gap between our little ones and their grown brothers and sisters there must be a sequence of graded classes, taught by teachers who understand not only the subject-matter of the grade, but who comprehend the complexity of the childish heart: teachers who follow carefully the scientific development of child-study: teachers who realize that twenty or thirty, or sometimes forty child-souls cannot be developed by drill or in unison: teachers who feel that each heart, each soul, has its own longings and its own cravings, which must be recognized and satisfied, and its own weaknesses and temptations which must be watched and eradicated: teachers who will struggle to cure each case of soul-sickness, as the physician struggles to cure bodily hurt.

When we shall have trained an army of such teachers, our work will be easy. With such men and women in our schools, there will be no difficulty in teaching:

I. *The Jewish Religion*, proclaiming the Fatherhood of God, the brotherhood of man, and the ethics of life.

II. *The History of the Jews* as a nation among the peoples of the ancient world and as a scattered people struggling for faith, for principle, and for the recognition of the rights of manhood.

III. *The Duty of the Jew* as the messenger of a religion teaching truth, justice, and love to all mankind.

There is much active work to be done by our Local Committees, and while the National Committee renews the recommendations made in its last report, it begs leave to lay special stress upon the following pressing needs in all large cities and in most of the smaller ones, and urges that the Local Committee on Religious School Work attempt the following:

I. To extend the scope of the school so that children are admitted at an early age, and are retained until they are fitted to become teachers. This requires the formation of Infant and Post-confirmation or Bible classes.

II. To establish through the Rabbi or Rabbis in your town some thorough course of special training for teachers, and induce married and single *men* as well as married and single women to take this course. When we of the Council have aroused in our *men* the desire to co-operate with us in doing God's work, perhaps the old spiritual atmosphere may once again pervade our home-life.

III. To inject a more spiritual tone into the work in the Religious Schools.

IV. To exterminate the *Cheder* or purely Hebrew school, which is un-American, unprogressive, and unethical in its influence. In its place, establish the mission school.

V. To place every Jewish child in your town either in a congregational school or in a mission class.

VI. Where you have not yet attempted or succeeded, try or try again to place our women on Religious School Boards.

As a final recommendation, let me beseech you to take an interest in the Sunday School attached to your own con-

gregation, and show that interest by carefully watching the children in your own household. The mother, the grandmother, the aunt, the older sister, each can aid. It is the apathy and indifference characterizing so much of our religious activity that prove more destructive in our Religious Schools than in all our other sectarian work; and it is there, above all other places, that spiritual aims and aspirations ought to be most effectively centered.

The ambition that gives our children front rank in our public schools, so noticeable that in the last examinations for admission to the two city colleges in New York City, one of our leading daily newspapers called the attention of the public to the standing of the Jewish candidates, is utterly wanting in the Religious School. The fault is not with the children: it is with the parents. Make it clear to your child that you would value rank in the Religious School higher than rank in the day school; make it clear that to neglect lessons for the former is as serious an offense as to attend day school unprepared, and teachers in the Religious School will then obtain success in their work.

Let the Committee look after the curriculum, the age limit, the training of teachers, and the other details of school management. That is their duty. But do *you* look after your own child. Give it aims, give it ideals, give it encouragement. That is your duty. Then do not shirk. The Council as a body is helpless unless each member assumes her personal share of the responsibility. So far as the school is concerned, your share is clear.

In your home as in the school, as in fact in every step in life, there is always the conflict between the IS and the OUGHT-TO-BE. Put your own standard under examination. Is your IS all that it should be? If not, plan out the OUGHT-TO-BE: live up to that plan, and train your children both in school and at home to reach the highest standard, to mount to the highest plane. Train them so, that years hence when they ~~take~~ their places as men and women in the world, they can say as did the great Lincoln: "All I am or ever hope to become, I owe to my mother."

In the name of my Committee, I thank the Local Committees for their valuable co-operation and their earnest work. Our most important results in this year of beginnings have been the successful organization of mission classes and the securing of the appointment of women on school boards. Let the good work go on; and if God spares the Council and blesses its efforts, perhaps we shall yet prove that there is truth in the words, "I claim for the work of the Committee on Religious Schools, not only the key to the permanent usefulness of the Council of Jewish Women, but the key to the permanence of all true, earnest, spiritual American Judaism." (*See Table on opposite page.*)

JULIA RICHMAN, Chairman.

The President: You have heard this beautiful report. What is your pleasure?

Motion made to accept the Report; seconded.

Miss Sale of St. Louis: I should like to ask the Chairman of this meeting, or any one else, what they think of the marking system. It is in vogue in some of the schools. There are a great many reasons, I think, why we should not have it, and probably there may be some why we should. I have still another point to ask. Do you think that we ought to make Hebrew compulsory in our Sabbath Schools connected with our various temples and synagogues? We were told in our various sections, that if it came to a vote, we should vote for it, because as long as it is a part of the services, it seems that it should be partially at least understood by those who expect to be the future pillars of the congregations. Again there is this point. If we make it optional, there are those parents who don't care to force their children, who will say they should be relieved of that work, and while the few are studying, the many may be concocting mischief. That then is a reason why we think it would be well to have it made compulsory. Again, it is the language, it is the mother tongue, of our religion. That we think the strongest reason why we should adhere to it.

The President: A vote of this body could scarcely settle that question, but I would advise you to put it in the form of a resolution, and hand it to the Resolutions Committee.

Mrs. Jacobson of St. Louis: It is because such points as this that Miss Sale has brought up can scarcely be discussed in a very large body—too much time would be wasted upon discussion—and because we are all so interested in the Sabbath Schools—I come from St. Louis where the Sabbath Schools need much remodeling—that I would like to offer a motion to the effect that the National Council undertake to establish a national league of Sabbath School teachers for their information and inspiration.

The President: That motion would have to be made at another time. The report is under discussion. Dr. Mendes asks the privilege of the floor.

Motion made that Dr. Mendes be granted the privilege of the floor. Duly seconded and carried.

Dr. Mendes: *Mrs. President and Ladies:* I hope you will acquit me of any immodesty. It is true that I asked to be heard, but I asked that it should be after the delegates; because it is very important that the ministers who are here this morning shall hear what you delegates have to say on this most important question, the Sabbath School.

No one can take exception to a single line in Miss Richman's admirable paper. But I wish to place these things before you as the result of much thought on the part of the Board of Ministers of this City and on my own part as an earnest worker in the sacred cause of education. Ladies, you may improve your Sunday School teaching all you want, but you will never succeed in turning out good Jews and good Jewesses, unless you and your husbands and your sons show them at home. It is the same trouble in the synagogues. We ministers complain of it. The children come to synagogue, they hear us tell what sinners the people, well, their parents, are, and then in the next

breath the minister says, Honor thy father and thy mother. God forbid that I should say anything at this moment with the desire of provoking a laugh. I have a deeper meaning, and I ask you to hear. The Sunday School teaching must progress according to our ideas until the age of confirmation or graduation as the case may be. No. 1. The Confirmation or graduation becomes a farce, a mockery, unless the parents are there to see the children confirmed or graduated. You have the services in most temples on Shebuoth, the Feast of Weeks. We all know that the men to a large extent are absent in their places of business on that holy day, whether it is a week day or a Sunday. Now do not begin to turn the children out into the world as confirmed Hebrews, when they are forced to say that their parents are confirmed hypocrites. I plead, therefore, that the ladies shall use their efforts to reform reform, and we will all join with them, that we may have a grand Confirmation service or graduation service in every synagogue or temple as they do in the reform synagogue in London on the Sunday after Shebuoth. No. 2. Let us all try to divest this graduation and Confirmation business of the unholy features of presents to the Confirmants, and that worse than folly, that abominable crime, presents to the ministers. God speed the day, may I live to see it, may all of you, when that horrible, that detestable custom of feeing the minister shall be abolished. A minister is not a waiter to be feed. The next point is one well known to you, the simplicity in dress. One young lady comes with a fine dress, another with a poor one, and there is an unpleasant feeling created. Let that pass. I wish to speak to you for a moment on the most important part of all. The Confirmation or graduation must not end the religious instruction of the children. We ministers of this city are even now at this moment engaged in formulating some plan by which we can bridge over the time from graduation or Confirmation to active membership in the synagogue or temple. From what I have discovered and learned from talking with my colleagues, and I may add also with the help of Bishop Potter,

a personal friend, we may succeed gradually in forming a class of girls and boys or rather youths from sixteen to twenty, and bringing them to the minister for post-Confirmation instruction, especially during the years of doubt, sixteen, seventeen, eighteen, nineteen, and twenty. Those are the years when the young folks begin to think for themselves, when they go astray. We must not lose our hold upon them. But now you may say, that is all very well. Yes, it is all very well and with the help of God it will be all very well, if you ladies and mothers and sisters will lend your encouragement in the home to encourage those youths and maidens from seventeen to twenty to go to their minister to receive the proper instruction, and at the end of the time to receive some sort of certificate of proper membership in the congregations. These are merely thoughts. They need development. In fact, we are so impressed with the importance of it that we have divided the subject among several of the ministers of the local board.

Concerning the teaching, I need only say that I find it works very well to get my teachers together once a month to go over the lessons of the coming month. That is practical. I do not wish to detain you by repeating any of the excellent remarks of Miss Richman. I will thank you for your kind indulgence with just saying this. I said the age of twenty, but in that I stand perhaps alone. I find the age of twenty is distinctly intimated in the Holy Book as the age when a man knows his right hand from his left. Moses knew human character, and so did God Almighty. I have set twenty as the age, because I believe that to be the right age. And now this is what I wish specially to emphasize. Our Rabbis tell us that when woman was created, she was taken from the bone at the side of man. Why not the foot, why not from the mouth, why from the side? Because it is the bone of the side, the rib, that protects the heart. Ladies, that is your mission, to protect the very life of our religion. You may talk for days as to the aims, the Sunday School, teaching, or in any other direction. Your aims can be summed up in one short sentence, God first, God last, God

every time. I only hope that one result of this Convention will be that you will go away resolved to begin in your own homes the real change of Judaism, when parents shall show the children the way to go, shall take interest in the Sunday School and visit it, and shall show them that Judaism is a living force woven into life, God first, God last, and God always.

Miss American of Chicago: I have not seen the report, and I wish to say a word, although not a word of protest. I subscribe to every word in that report except one, and that is this. Again has come up the comparison that our teachers are worse than the teachers in other religions, our women know less than the women of other religions. I want to bring before you something that happened at an association of two thousand Sunday School teachers at Chautauqua last year. There exactly the same faults were complained of by the members of every single sect. The fact is we are suffering from exactly the same ignorance from which adherents of other religions are suffering.

The comment was made that we do not have children come into the Sabbath School before nine years of age. There are reasons why it is imperative. In the first place we have no system of study which we can give the younger children. And again it comes back to the question, when shall the mother educate her child religiously? Must it all be put on the Sunday School and the Rabbi and the Sunday School teacher? Long ago a great teacher said, Give me the child until he is seven years old, and I will have formed him. Let the mother teach the child until he is seven years old, and then let the Sunday School take charge of him, and do not put it on the Sunday School and the Rabbi and the lack of curriculum and all that.

Report accepted.

The President: We have with us one of the celebrated women of this city, Mrs. William Tod Helmuth. The President of Sorosis brings us a greeting.

Mrs. William Tod Helmuth: Sorosis sends most hearty greetings to each and every member here present, and those absent also. While we differ, many of us, in religion, we are all sisters, all working for the one object, the betterment of the world and the elevation of our own sex. In regard to the remarks made by the last speaker about the child being given religious training at home, I may tell the following: I have a little grandchild—the children of the present generation, it strikes me, are advancing more rapidly than those of former generations did,—whose mother told her not to sit upon the stones, or she would take cold. She said, “No, mamma, I will not take cold.” She was five years old. And her mother said “Yes, Gladys, but you will take cold, and mammas always know better than little girls.” She said, “No, mamma, mammas do not know better than little girls, because mammas and little girls both come from God, mammas have been a long while away from God, and little girls have only been a short time.”

One of your speakers said that it was often said that your teachers in your schools know less than those in other religions. I assure you I myself came here to-day to learn and not to be heard. I thank you very much for allowing me to say these few words to you, and may I ask all of you to come and join our State Federation. We have no distinctions of sect, we are all one, as I said before, for the betterment of our own sex and the elevation of the world in general.

The President: We still have time for the Committee on Philanthropy to report, and I hope you will all stay to hear the very interesting report of Mrs. Benjamin of Colorado, Chairman of the National Committee on Philanthropy.

REPORT OF THE NATIONAL COMMITTEE ON PHILANTHROPY.

It is said that through an excess of desire for power an angel fell, and that through an excess of desire for knowledge man fell. But neither angel nor man can fall through

an excess of desire for charity. On the contrary, the legend goes on to say, that both fallen angel and fallen man shall be restored by good deeds. If such be the case, a record of the philanthropic work done by the various sections of the N. C. of J. W. would prove that the fallen angel must be enjoying many a half hour's bliss in Paradise, and that man's restoration is closer at hand than the unknowing deem.

If statistics do not confuse, if they convey any idea, they show that twenty-seven institutions of a philanthropic nature have been distinctly organized and are maintained by the Council, and six more have been organized by the Council's direct influence. Upwards of two thousand individuals have been uplifted in an educational and industrial way, to say nothing of the influence on these same individuals in a moral and spiritual way. Seventeen already existing organizations have been given further impetus and material aid by the Council, while almost every section maintains a Mission Sunday School. Eight institutions are in contemplation for the future, to say nothing of the countless number of members of the Council who have been roused to good effort, who hitherto slept peacefully, though the cry, "Where is thy brother?" was loud at their door. Or they half awoke, yawned, lifted their eyebrows, shrugged their shoulders, possibly flung an alms or filled out a subscription, were very sorry, answered, "We are not our brothers' keepers," were annoyed at the disturbance, turned over, and went to sleep again.

Statistics after all express but a certain amount of machinery. They do not tell us of the enthusiasm, the earnest work, the faithful study, unselfish devotion, heart throbs, hopes, and fears, that have moved and influenced our sections, and given the proper impetus to the whole Council. Statistics, however, show that of forty-one sections twenty-one have sent full reports, four partial reports, nine have not been heard from at all. Of the thirty-one that have reported, about half do not work on philanthropic lines, but of these there are five that maintain Sunday Schools,

and four contemplate practical work in the future, leaving still a considerable number that do no philanthropic work, some giving no reason whatsoever, others stating that the benevolent societies in their respective cities look after the needs of the poor and sick.

Baltimore sets a splendid example in the way of doing philanthropic work without funds of its own, namely, acting as an impetus to cause the community to do certain philanthropic work which was never before attempted. A Kindergarten and Day Nursery for poor Jewish children was started through the agitation of the Council, the board of directors being members of the Council. Forty-five children are in charge daily. An Employment Bureau was agitated, and the Council succeeded in getting the various charities of Baltimore to appropriate a certain portion of their funds for this Bureau. Three ladies of the Section are members of the Committee on Employment Bureau. 50 people have obtained permanent employment. Two Mission Sunday Schools were urged by the Council, and opened under the auspices of the Hebrew Education Society. 300 are in attendance. The question of Women Auxiliary Boards for public institutions is being agitated. A committee to look into the *sweating system* with a view to appointing factory inspectors has been appointed. An effort is being made to form associated charities.

Chicago is another section that is exemplary in its method of philanthropic work. The philanthropic subjects discussed at the meetings bear on the practical work undertaken, the work to be done, and the manner of doing it. The practical efforts were confined to the Summer Work and the Work Room. 184 girls have been given employment, and 172 have been sent into the country for a two weeks' outing. The Work Room (under the Conference) is modeled after the best of emergency rooms with an experienced woman as superintendent. This was recently given favorable mention at a convention of professional workers in philanthropy. The same work is being done this year. One of the issues of this Section for this year is the Con-

ference Committee, whose membership consists of officers of various Jewish Charity organizations of the city. It meets once a month to devise and discuss plans for the application of the more approved methods of organized work. The members in their turn take the results of this meeting to their societies—something which does away with duplication. An entertainment is projected to raise a large fund for further philanthropic work.

We thought that Denver leads in philanthropic work with Kansas City as a close second. But Cleveland looms up, and both Denver and Kansas City will have to look to their laurels. Cleveland maintains about 14 branches of philanthropic work (Sewing Society, Employment Bureau, Free Sabbath School, Personal Service, Quilting Bee, Work Shop, Boys' Club, Improvement of Locations, Dressmaking, Kitchen Garden, Entertainment, Embroidery, Poor-sick, Friendly Club). A capable person is chosen to take charge of each branch, and if she accepts, she is forthwith made a member of the Executive Board of the Section. She has the privilege of selecting a committee to co-operate with her, and she reports at the monthly meetings. Donations to a special branch are received by its Chairman, and any shortage to carry out the plan is provided from the general fund. 70 young ladies of the Progressive Mission recently joined the Council and are to take charge of the Boys' Club. The Friendly Club is the corresponding branch for working girls, and is conducted by eight young ladies. Nearly 100 girls are enrolled, each joining a class in dressmaking, millinery, stenography, or primary schooling. These classes meet twice a week. A monthly meeting is also held, and a variety of original entertainments are given on the Jewish Holidays and on special occasions. They give several outings during the summer. They also have a fine circulating library. We close the report of this Section by quoting the words of the Chairman of its Philanthropic Committee, "In closing, I wish to add that the main secret of all success of work of this kind is persistent 'Personal Service,' without which philanthropic work is bound to be a dismal failure."

Kansas City maintains a non-sectarian Kindergarten in a district thickly populated by Russian Jews, funds for which were raised by a member of the Council. The school is in charge of a graduate Kindergartner (a member of the Council) and one assistant. 50 children are in attendance. The homes of these children are visited and benefited. The Industrial School is open once a week. 80 little girls are taught plain sewing. The material is donated by the Section, and there are some voluntary donations. There are 7 teachers, 3 of whom are volunteers and 4 are girls graduated from this school and paid by the Section. There is a Penny Provident Fund in connection with this school, by means of which the children saved their pennies, and withdrew a considerable sum for the needs of the Passover Holiday. Free baths open all the year is another of this Section's good work. The same work will be continued this year with the possible addition of a Free Night School.

The Denver Section creates an annual fund called the Industrial Fund by private subscription and public entertainments, with which to conduct the various branches of its philanthropic work. A special committee is in charge of each branch. Its Sewing School meets once a week during the entire year. 65 little girls are taught sewing, mending, and darning. A cutting and fitting class was started last year in this school. One girl graduate has obtained employment in a large dressmaking establishment. There are 12 volunteer teachers, a superintendent, and a cutting committee. The garment made is given to the little girl that makes it. Entertainments are given the children, and mothers' meetings are held in connection with this school. The teachers interchange calls with their pupils, and the good result of this is seen in the marked improvement both in the homes and in the appearance of the children. A Penny Provident Fund is to be established this year in connection with this school. The Night School is an expensive but most worthy institution. It is open four nights in the week for six months, with two salaried teachers. 70 girls, boys, and men are in attendance. Entertainments

are also held in this school, and practical talks are given. A reading room is to be started in connection with this school. The Free Baths are open during the summer, and a summer outing to the children is also given. The Mission Sunday School has an attendance of 80 boys and girls. There are 10 volunteer teachers and a Superintendent. There is a good circulating library in connection with this school. The Jewish corner in the Public Library is maintained by the Council. There are already over 200 volumes on Jewish subjects on the shelves. The Council subscribes a certain amount a year, which amount is equaled by the Public Library itself. The Denver Coal Guild and Needle Work Guild as well as the Pingree Potato Plan have received tremendous impetus and material support from the Council.

Indianapolis has an Industrial School. 30 girls are in attendance. A lawn fête was given during the summer to raise funds for this school. Donations were also received. Manners, cleanliness, plain sewing, darning, and patching are taught.

Des Moines also maintains an Industrial School. 90 children are in attendance. Sewing is taught and housework under the Kitchen Garden system. A Night School for boys is contemplated for this year.

Tri-City Section reports that the "Deborah Society" always helped the poor and needy, and made them paupers. After the Council was organized, pamphlets were read, and philanthropy studied. Theories were put into practice, which resulted in forming a summer class of little girls, who were taught to sew, mend their clothes, and darn their stockings. The children were advised to come tidy, and very soon a decided improvement was seen. The garments made were given to the children. Cards were also given which gave them access to the library. Friendly visiting was instituted, and life was made brighter for the children, and it is hoped that the parents can be reached.

The Albany Section, in spite of Albany's splendid benevolent societies, maintains a Summer Sewing School, which

meets twice a week. 40 girls are in attendance. There is one paid instructress, assisted by members of the Council. An Employment Bureau and Friendly Visiting have been instituted. Several men were influenced to attend the Public Night School. Mothers' Meetings are to be held this year in the slums, where addresses on practical subjects will be given.

The Cincinnati Section reports that the philanthropic field is well covered outside of the Council. However, a Summer Manual Training School with 127 boys enrolled is the practical work of the Council. Many papers on philanthropic subjects are read and discussed.

Milwaukee maintains a "Keep Clean" Mission. The aim is to see that the children of the poor are kept clean, and sent to school regularly. The plan of action consists in holding weekly meetings after school hours for entertainment, and industrial and art education. Classes in plain sewing, crocheting, embroidery, ornamental paper work, painting and drawing, clay-modeling and jack-knife work have been formed. The attendance is 100. The teaching force is composed of 12 volunteer teachers and an experienced, salaried, manual training teacher. Games and amusements are furnished in which all can take part provided they come clean. The Temple gives the use of rooms, and other expenses are defrayed by voluntary subscription. Free Baths are contemplated for this year.

Youngstown reports that during the summer an average of 30 girls received instruction twice a week in plain sewing and simple dressmaking. No plans have been made for future work.

Lincoln reports an Industrial School where 19 girls are taught sewing and 6 boys carpentry. Talks on the Bible, morals, and hygiene are given. The children are from the slums, and the improvement is marked.

St. Paul maintains an Industrial School, funds for which are raised by subscription. 75 girls are in attendance once a week. There are 10 teachers. Friendly visiting was instituted. Once a month the children are given an entertainment, and an outing was given during the summer.

The Atlanta Section reports that the benevolent societies take charge of the charity work of the city. The public school teachers complaining of the Russian children's untidiness, the Council issued merit cards entitling the possessors to admission to a Saturday afternoon entertainment furnished by the Council, in which the children also take part. A Free Kindergarten is contemplated for this year.

Memphis has a sewing class and friendly visiting.

Philadelphia is handicapped by many existing charity organizations. A great many papers on philanthropy are read and discussed, which may lead to practical undertakings. Mothers' Meetings among the Russian Jews are contemplated for this year.

Louisiana, Mo., contemplates a sewing school, and Savannah contemplates a Kindergarten.

The Columbian Section has a Personal Service Sisterhood which co-operates with the Relief Society, and also maintains a Sunday School.

St. Louis co-operates with its benevolent societies.

Peoria hopes to form an association of its charities and an Industrial School.

Lawrence has assisted in charity work by contributions of money.

Washington, Marion, Ind., Marion, Ohio, and Quincy have Sunday Schools.

Rochester, Detroit, Buffalo and Bradford do not work at all on philanthropic lines.

Louisville, Minneapolis, Montreal, Newark, Oil City, Petosky, Wabash, Omaha have not been heard from.

Since coming here the report of the New York Section was handed in, and we are pleased to have the opportunity of recording its splendid work. Each circle is studying philanthropic theories, and doing some practical work. One circle is establishing cooking schools and diet kitchens, another has undertaken friendly visiting and institutional work, a third is establishing "home libraries." Then several noted men in philanthropic work are to give lectures before the Council during the winter. We take

pleasure in quoting the words of the chairman of its philanthropic committee, "New York has so many organized institutions that it is not our mission to start new ones. We feel that our duty lies in the bettering of existing institutions and in introducing reforms in them."

All the sections, we believe, do more or less theoretical work in the way of reading pamphlets issued by the National Council, preparing of papers and discussion. To the list of subjects suggested by the Committee in last year's program, we would like to add the syllabus on "The Problem of the Poor in Cities" by Philip Ayres, Secretary of the Chicago Bureau of Charities, which is issued by the Council.

It was the intention of the Committee to prepare a handbook on the Jewish Charities existing in the cities where the Council has been established, but to a request for data for this work, only two cities, Albany and Milwaukee, responded.

To those sections that do not work on philanthropic lines we would like to say that they miss half the aim of the Council. There is a Talmudic legend of a certain Benjamin, the Just, who was at the head of some charity society whose funds had given out. A very impoverished and starving family applied to him for aid. He stated that the society had no funds. However, the family's distress appealed to him so greatly that, although a poor man himself, he assisted them out of his own meagre resources. The legend goes on to say that God prolonged Benjamin's life many years. The application of the legend is this—the life of the sections that work on philanthropic lines will be more vigorous and prolonged than of those sections whose members cultivate their mental faculties *ad nauseam*, but allow the more practical needs and requirements to lie fallow. Charity is almost synonymous with Judaism. The study of the one should lead to the practice of the other.

The field of charity in no city is thoroughly and perfectly cultivated, or Utopia were discovered. In other cities where the Council is doing splendid philanthropic work,

there also exist numerous benevolent societies. But we all know what work these benevolent societies, with very few exceptions, do—the doling out of food, fuel, clothing, giving transportation, etc., all in an indiscriminate way. These may serve their purpose, but they are surely productive of much evil. As one member of the committee expressed it, there is too much philanthropy. Yes, there is too much philanthropy of the wrong sort, and too little of the right kind. As we understand it, the Council's philanthropic work lies in different lines, along those of personal service, and educational and industrial work. We do not claim that the Council has hit upon a model plan of work, but we do claim that its aim is the ideal charity. Man's endeavor for his fellowman, like Tennyson's brook, "goes on forever." Many a brain has been racked with pain in the effort to produce a perfect system of charity relief and prevention; but no Vulcan has yet been discovered who with one blow of his hammer shall call forth from that brain a Minerva-like plan, full-fledged, full-armed, completely and wisely equipped. "Tis a consummation devoutly to be wished." To be born in this manner means to avoid teething, measles, and the thousand ills childish flesh is heir to. But our present schemes of charity, it is to be feared, must go through all these ills and many more, until our whole social order is placed on a basis of greater justice and fuller love, and cemented by a stronger sense of personal responsibility. A lack of this sense of personal responsibility is the root of the evil. It manifests itself in many ways, in business dishonesty, in political venality, in betrayal of trusts, and especially in the magnifying of rights, and in the minimizing of obligations. In consequence, class distinctions and lines are not loosening appreciably. It would be difficult to imagine a more limited or defective view of humanity in general than is usually entertained within the bounds of what is technically called society. Here the division accepted is simple enough—rich and poor, fashionable and common, heterodox and orthodox. But this division will not avail at all for the moralist and sociologist. The nihilists, the

labor organizations, the associations of so-called agnostics, meeting to study political economy and philosophy, and interpreting it all as socialism and anarchy, will not accept this division. The poor man, who in olden days took his surroundings for granted, is now questioning the justice of his position, and beginning to demand a radical change in the conditions of society. If all men are nature's guests, those who stand uninvited, for whom no covers are laid, are murmuring against those seated and partaking of the feast. The freezing man, the starving man, maintain that it is not right for them to freeze and starve. To the question, "Why stand ye here idle?" they give the answer in the parable—"Because no man hath hired us." The lazy philosophy implied in, "Whatever is, is right," will not meet the requirements. It was never intended in the divine scheme for everything to be made right for us, some things were left to be made right by us.

However, the dark side of man's indifference to his fellowman is only one side of the question. For no matter what pessimists may say, no matter how growlers may point to statistics to show that the number of the poor and unfortunate is not lessening, no matter what has been gained or lost, no matter how some hearts may be blocked and barred by this indifference, no matter how some think it too much trouble to love their neighbors as themselves, and hire a secretary to love them, there is no decadence in sympathy for the suffering, but more and more desire to redress the miseries of the poor and a greater readiness to right wrongs. Often it is a sympathy without wisdom; but unwise sympathy is yet to be weighed against unsympathetic wisdom and found wanting. "Knowledge comes, but wisdom lingers." Wisdom is acquired in the doing, but the unsympathetic acquires nothing. The early Swedes knocked their old people on the head to get rid of them. The ancient Spartans destroyed all their infants born misshapen or deformed. The Egyptians attempted to rid themselves of a troublesome people by throwing all their male children into the river. Wise schemes, perhaps, but

they cannot be pronounced sympathetic or humane. Let the words, "Love thy neighbor as thyself," be repeated ever so mechanically, we will not despair. Do we not eat many things mechanically which help build up our physical constitutions? Do we not learn many things mechanically which help build up our mental constitutions? So it must follow that, if all men love their neighbor even in theory, their moral nature must be benefited, and the practical result will be felt somehow, somewhere, somewhen.

There is still something very good in human nature, or people would not experience so much pleasure in giving. There is still something very bad in human nature, or more people would try the experiment. Those who try it become enamored of it, and get their chief pleasure in life out of it.

If it is true that by studying little things we attain the great art of having as little misery and as much happiness as possible, no one can be excused from adding his mite toward such an attainment. The founder of Toynbee Hall closes a recent article by saying, "If to-morrow every one would become the friend of one poorer than himself, forsaking all others, there would next week be no insoluble problem of the unemployed." Perhaps this is too sanguine, but this personal friendship of the well-to-do for the less fortunate is fundamental. Other remedies grow out of this, without it other remedies defeat their own ends. The nearer we get to those we befriend, the better for us, the better for them. Fellowship, not alms, should be the standard. No man can influence his fellows without personal contact, or make any progress toward perfection unless he strives earnestly to take his fellowman with him. The Delphic Oracle, "Know Thyself," is not so practical as "Learn to know others." It is Octavia Hill who says, "The gift you have to make to the poor, depend upon it, is the greatest of all gifts you can make, the gift of yourself."

Has it ever occurred to you what the effect would be if the gilded youth of New York City, the sons of millionaires and multi-millionaires, would enter the profession of the

ministry? Do you not think the ministry would become fashionable, and many a young man would follow this example as eagerly as he now follows less noble fads? Suppose that the same favorites of fortune with their followers took not a fictitious but a real, live, earnest interest in politics. What would be the result? Well, perhaps then it would not have been necessary to call women in to clean the Augean stables of politics. Suppose these same social leaders, with all the privileges which wealth and leisure give them, served in an army of friendly visitors to the poor? Do you not think the ranks would soon be filled? Do you not think the great chasm between the side of filth and misery, and physical and mental wretchedness, and that of luxury would soon be bridged, not with the left-handed palliatives, but right-handed cures?

Every city is full of a multiplicity of charities, both organized and unorganized, and the call for individual as well as concerted action in *their* behalf is heard. Organized charity supplements individual efforts. They are Siamese twins, inseparable. The individual thinks out the scheme for the body of individuals. The individual carries out the plans set forth in the scheme. One is the generous inspiration, the other is the scientific execution. But they must walk hand in hand. The working girls' movement of New York, started by the personal influence of Miss Dodge, has grown into a magnificent and well-organized philanthropy.

This Council exemplifies this duality of action. It is somewhat cosmopolitan in character. Women of literary and artistic and professional calling, devoted mothers and devotees of society, workers for bread, and women of leisure, the white hairs of age and the bloom of youth—all are united on the common ground of religious study and the elevation of humanity in its varied phases. Among the legitimate objects of such an alliance is the inspiring of fraternal feeling, the stimulating of co-operative effort in beneficial directions, and the bestowing of the aggressive and defensive power of united action. These are elements whose tendency is to secure advantages for the many as

well as the few. As a Council or as a Section, legislative reforms can be urged by us, and even brought into execution. In large cities, the centres of manufacture, commerce, and crime, factories need inspectors, tenement building needs restrictive legislation, sweating-shops need investigators, jails need reformers, public works for the unemployed need urging, municipal districting for friendly visitors needs establishing, institutions need reforms. Everywhere in large and in small cities there is surely room for industrial schools, night schools, kindergartens, free baths, district nursing, employment bureaus, libraries, lectures on sanitation, cleanliness, good-citizenship, etc., etc. All this and much more is within the scope of an influential and well-organized body. As for the individual, her duties and obligations, her responsibilities and requirements are legion.

Therefore, let no section, no individual member of the council, say there is no philanthropic work left to be done by them. We have been roused, like Isaiah of old, to rebuke the people and urge these matters for good reasons. Do you not think there is need for a call for effort in the right direction, when one section reports that its philanthropic energy was exerted in behalf of obtaining a divorce for a poor unhappily wedded woman? (We fear that the sections will find their hands full to the exclusion of all else, if they once start in to right the wrongs of wedded infelicity.) About half of the sections do not really work along the lines of philanthropy laid out by the Council.

But in spite of this, the work of the sections that are carrying out the aims of the Council is surely most gratifying, encouraging, and inspiring, and augurs well for the Council's future. *Ten* righteous souls, you know, would have sufficed to save Sodom and Gomorrah.

Thus with a word of praise to the sections whose good deeds are recorded not only here but in many hearts, with a word of caution to the others, not that we love these others less, but the beautiful ideal of the Council more, with the utmost confidence in the future of the Council, we cannot close more fittingly than with the words of Phillips

Brooks, "Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of mere help—not till then have you relieved poverty"—and, we may add, solved the problem of philanthropy.

Respectfully submitted,

CARRIE SHEVELSON BENJAMIN, Chairman.

Mrs. Landsberg of Rochester, N. Y.: I move to accept the report, with one reservation. It was said that Rochester had not reported. And I wish distinctly to be understood that Rochester has one of the best sections in philanthropy. We have had a Sunday School for two hundred poor girls, over ten years.

The President: Is it now under the direction of the Council?

Mrs. Landsberg: No.

The President: Then it should not be reported here.

Mrs. Grata of Newark: We also have Working Girls' Clubs under the auspices of the Council.

The President: You did not report it probably. Beautiful as the report is, we have not the time to discuss it.

Mrs. Kohut of New York moved the adoption of the report with thanks. Duly seconded and adopted.

The President announced the following Committees:

Committee on Resolutions:

Mrs. Laura Jacobson of St. Louis, Chairman.

Mrs. Harris of Bradford, Pa.

Mrs. Leo of Montreal.

Mrs. Weinberg of Newark.

Miss Jacobs of Portland, Ore.

Nominating Committee:

Mrs. Flora Schwab of Cleveland, Chairman.

Mrs. Eli Strouse of Baltimore.

Mrs. Joseph Hirsh of Atlanta.

Miss Rose Landsberg of Rochester.
Mrs. M. De Sola of Montreal.
Mrs. Philip Hamburger of Pittsburg.
Mrs. Riegelman of Des Moines.

The President: There was no provision made in the Constitution for election. This Committee will bring in a ticket, and nominations from the floor will then be in order.

The Convention adjourned to 2:30 P. M.

AFTERNOON SESSION.

The Convention was called to order at 2:40 o'clock.

Telegram was read from The Women's Christian Temperance Union in session at St. Louis, sending greetings.

Mrs. Landsberg: I move that the National Council of Jewish Women assembled here in Tuxedo Hall, New York, in Convention, return the fraternal greetings of the W. C. T. U.

Motion seconded and unanimously adopted.

The President: Will Mrs. Rosenberg kindly take it upon herself to send the message for the Convention? We shall now proceed to the addresses of the afternoon. I consider it a great pleasure to present to you the President of the National Federation of Clubs, Mrs. Henrotin of Chicago.

Mrs. Ellen M. Henrotin: *Madam President and Ladies of the Convention*: Before taking up the special division of my subject, I am going to speak a few words, if you will bear with me, on the subject of the general Federation of Women's Clubs. It is an organization so allied to your own that I hesitated a little, if it was necessary to form the National Council of Jewish Women. But I think that probably through the Council you will reach a large number of women who in the past have led monotonous, individualistic,

cliqueish lives, and by the National Council you may draw those women into the great general sweep of organization. Some day I am certain that all special sectarian organizations of women, as well as all special organizations, will be swept away, and we shall have that harmonious, broad, well developed, thoroughly informed individual, which is the nicest and finest development of humanity. And we in this country, believe me, should never keep up special organizations longer than they serve their work. I am taking advantage perhaps a little of you, because I foresee that in all this new organization among women we may repeat the mistakes of men. Why should we? Why can we not learn from them? Believe me, the world is passing out of institutionalism. It is passing into a broad, fine, full development of the individual, and we can achieve that by neither Jew nor Gentile, neither bond-man nor free-man. In saying that, I do not mean to imply that one's personal religion cannot be the dearest and the nearest thing. But I do mean to say, that when that religion bars one from broader love, great companionship, it is not serving its purpose, it is creating a dividing line in the brotherhood of man that we in this day and generation have no use for. The General Federation of Women's Clubs was formed about six years ago. The club movement in this country is about twenty years old. At that time women began to feel that they must pass out of their narrow individualistic lives into a broader communion; that they must prepare themselves to enter new industrial, new social, new political conditions. Many of them were too old to go to school, and in casting about for some educational method to fit them for the new life, they formed little clubs to study history, to study art, science, always drawing a bar to two great subjects, religion and politics. Having educated themselves as they conceived right, they began to feel that they must take this newly-found knowledge and put it into practice. Therefore the great department club was organized, many of them having six, seven, eight departments. The Chicago Women's Club, which has the honor of numbering among its mem-

bers your President and Secretary—and I am not saying too much to claim for that club that the splendid manner in which they served you is due to the education they received in the Chicago Women's Club—is a department club of six departments: Home, Philanthropy, Education, Science and Philosophy, Reform, Art and Literature. There is not a good movement in Chicago that we have not mothered. I am not saying too much to claim for that club that intellectually, educationally, and ethically it is the foundation of most of the great civic movements of my city. And the Chicago Women's Club is simply an example of thousands of others. I can claim the same thing for the speaker from Denver this morning. She received in the Denver Women's Club that thorough training, that intellectual poise, which enabled her to present the magnificent paper to which you had the pleasure of listening this morning. And so on. Into these clubs have come all the women of the city, and have received their training in executive ability and in exact knowledge, and that power and wisdom which have enabled them to be such forces in their own community.

The clubs of the country federated and formed a General Federation of Women's Clubs. So rapid was the growth of that federation that within six years they numbered nearly five hundred clubs, and two years ago came the effort to create state federations. The delegates attending the Biennial felt that they needed meetings oftener in their own state, the inspiration which they gathered from the different meetings was so great. And after all the state is always the unit of action, and always must be in this country. To-day there are five hundred clubs in the General Federation, and twenty-three state federations, some of them nearly rivaling the General Federation, as the Iowa State Federation with over two hundred clubs, the New York State Federation with one hundred and thirty-six clubs, the Illinois State Federation, and so on. And the clubs vary as much in their membership, from the little club of thirty to the great club of six, seven, eight hundred, the Chicago

Women's Club alone numbering nearly eight hundred women, and one of the Boston Clubs nearly nine hundred, and so on.

Now the side of club life that I wish especially to touch on is the social side, because, as I conceive life, a broad, fine, social life is the ultimate aim of all our civilization and our religion. What do the clubs furnish as a social opportunity? In these great women's clubs, in such organizations as the one is meeting here to-day, the lines of conventionality are obliterated. They bring women, strangers to each other before, face to face, and to the mutual interests and mutual work they bring the solidarity of interest, the sisterhood, on which must be based the fine social life which we in this republic intend to establish and cultivate. The country clubs are leading in this. Not long ago, while attending the Minnesota State Federation, I heard reports from the town and country clubs. They were so potent in their suggestions of good that I shall venture to describe one of those clubs to you. It is situated in Northfield, Minnesota. The town women collected the addresses of about sixty country women, farmers' wives and others, and sent invitations to them to come to town and hold one literary afternoon during the month. They received enthusiastic responses, and the club was established, and they commenced by reading Reade's wonderful book, "Put Yourself in His Place," that touches life at all chords. They found the country women most enthusiastic for this fellowship and this feeling of breaking their downiness, shall we call it, because the saddest thing to any human being is not to be able to find expression, and that is, as you know, what really is at the bottom of all these great women's movements. It is that for centuries we have not found the expression of the thoughts that were in us, we have had to take them at second hand as expressed for us, and now in all these great organizations we are able to meet face to face and heart to heart, with the courage and bravery of our own convictions, and say what we think. If they have done nothing else, they have accomplished a wonderful

work for women and for the world, mind you, along those lines.

Not only in the small country places is the club movement breaking down artificial barriers, but also in the great cities. The club women are becoming so sensible that they do not attempt to keep up a formal calling acquaintance with club members. They meet in this informal, pleasant way once a month, twice a month, all discussing subjects of interest, taking perhaps a cup of tea together afterwards, and it enables them to increase, to spread out their social life. And a social life that is narrow and contracted, bringing together only a few people, is like a dwarfed flower. Instead of having the beautiful and best, you have only the accumulation of exclusiveness, which is poor and narrow. What you cannot share is of no good to yourself or to the world. We have fancied in the past that our capacity for everything was limited; and that is one of the beautiful things of this century, that we are learning that no woman ever grows old, that she is capable to the day of her death of learning, that our capacity for religious feeling, for intellectual studies and culture is ever increasing, ever expanding, as we open the doors for it.

To my sisters whose hair is growing white like mine, I will say that this is the day, the social day, of the woman with white hair. We used to feel that when a woman was, say forty (shall we put it at forty?), she bade good-bye to honors and flowers. But all this great organization of social life, as Mrs. Croly said the other day, gives her a new view, brings her flowers, brings her honors.

The social feeling, the social instinct, is to my mind the instinct on which every fine thing in civilization is based. It is a thing which we treat lightly, but which after all is worthy of our most careful, our most prayerful, our most solemn consideration. How many lives are stunted, how many lives whose possibilities are beautiful are closed, because they have no outlet for their social instincts. Women especially crave that outlet. They must have it. We must meet each other socially. We must make a social life, and

believe me, it is largely the solution of that difficulty that suggests the method of wiping out that taint which exists in all great communities and all great countries. It is not that a man craves so much or a woman craves so much, but a social life of some kind they must and will have. There are many women who care nothing for society *per se*. There are many whose means do not admit of it. There are many whose home duties have kept them confined, perhaps in very narrow limits, until a certain age, when their children having grown they feel able to come into a larger social life, and they find that the world has left them behind. And coming into these great organizations, they come at once into touch with their sisters and with their age and on the advanced plane of thought.

The working girls' clubs, of which we have so many in the Federation, are a case in hand. Who is so starved as the wife of the ordinary working man? Whose duties are so narrow, whose life so monotonous? In these mothers' clubs, in the working girls' clubs, she comes at once into sympathy. Right here I am going to tell you a little tale I heard the other day of a friend of mine to illustrate that craving of woman for social life and for all it implies. It is a simple little tale, but I am sure I need not apologize to any woman for telling a simple tale about a child.

A friend of mine went to a watering place in one of the Southern States. The natives of the place came about to look in at the windows and see the ladies in brave dresses and in social array. The next evening there came to the porch of the hotel a child of about fifteen. She had copied exactly as she had conceived it the dress of one of the beautiful ladies she had seen. She had neither shoes nor stockings on. She had cut her pink calico dress low in the neck and short in the sleeves. She had tied around her waist a red calico sash. She braided flowers in her hair, and she had tied a curtain string with a tassel as a necklace around her neck. And some unthinking man seeing her standing there said to her, "Go down, this is not a place for children like you." But a little girl who was visiting

there, of about her age, went up to her, and said, "You are a pretty sight, my sister."

Now think what that meant. Think of the craving within that child, think of it, we that have so much, for beauty, for color, for that larger life which we cast aside without giving to others.

The idea of social life is not to make it a society life, but to make it a full, broad, social life. Probably the best satirist we have ever had of society life was Du Maurier, and he has such an exquisite cartoon that I must call it to your mind. It is of a beautiful English mother, of the type he has made so familiar, walking in the park with her little daughter, and passing a family accompanied by their governess with hideous children dressed in the æsthetic craze, sunflowers and all, and the mother says to her child, "Who are those extraordinary children, Gwendolen?" and the child answers quite seriously "Oh, Mamma, they are the Jimmy Huey Browns (?), and if we but look at them, they are so exclusive, they run out their tongues at us."

Think of its other side. As you broaden and enlarge this social life, all the arts and sciences and beauty of the world, our handmaidens, rush in to minister to us. But narrow it, make it a thing exclusive to one set, waste upon them all the art and food and drink, and what have you? Weariness and satiety. There never was so good an example of that as the Columbian Exposition. The first time artist and artisan were called together to make a brave, beautiful, general thing for the nation was at that time, and splendidly they responded. Is it not the same with our social life? Broaden it, introduce all channels into it, make it as fine as possible, and all these great arts will respond, and the artist and the artisan, music, painting and the drama will rush in, and make what to-day you can see hardly anywhere, a general, harmonious, beautiful life, ministered to by gracious, kindly men and women—I do not say gentlemen and ladies—and in it all that wonderful spirit of reciprocity without which any social, artistic, or spiritual life is vain.

Communication was read from West End Synagogue inviting attendance at services.

Communication was received from the Educational Alliance.

The President: Our first paper has for its subject "Organization of Charities," presented by Miss Rose Sommerfeld of Baltimore, one of the hardest workers in the Council.

ORGANIZATION IN CHARITY.

BY ROSE SOMMERFELD.

Scarcely more than a quarter of a century ago, the first Charity Organization Society was formed in London. In the United States similar Societies are of even later growth. But the principles of Charity Organization are not new to us. Do we not find them expressed as early as the twelfth century in the Golden Ladder of Charity by Maimonides, who says:

"Lastly the eighth and most meritorious of all is to anticipate charity by preventing poverty, namely, to assist the rescued brother, either by a considerable gift or a loan of money, or by teaching him a trade, or by putting him in a way of business so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding up his hand for charity; and to this the Scripture alludes when it says: 'And if thy brother be waxen poor and fallen in decay with thee, then thou shalt support him, yea though he be a stranger or sojourner, that he may live with thee.' This is the highest step and summit of Charity's Golden Ladder."

In the above passage we find expressed all those ideas for which modern sociologists and true philanthropists are working, in order to administer charity according to the newer and more scientific methods. If giving money for the relief of the poor could alone have cured destitution, it would have been cured long ago; but we are all more or less familiar with the unfortunate results that follow indis-

criminate alms-giving; and the time has at length come when we realize that we must give not merely money, but our own time and thought and services. Emerson says: "We owe to man something more than the mere succors of food and fire."

How can all this best be accomplished is the question which naturally suggests itself to us, and we answer it by saying that Charity Organization is the method whereby the problem must be solved. Each of us to-day knows the value of organization in all enterprises. Without it the great achievements of this century would have been impossible. We find this true in all departments of life, and in fact we know that organization is the universal tendency of the age. If such is the case, why are we so slow to grasp the situation in the greatest of all modern movements, the movement for the amelioration of the condition of the poor?

Why should our charitable institutions each work for and by itself, and cost such a waste of time, energy, and last, but not least, of money?

Have we realized that in the past ten years the conditions in charitable work have entirely changed? That we Jews have been confronted with problems such as never before presented themselves to us? Have we kept abreast of the times in doing our charity work, or have we held on tenaciously to the old ways?

I have read somewhere, that the "cause of Charity is suffering almost as much to-day from ignorance and indifference in the management of institutions and societies as the cause of good government is suffering from the venality of bad citizens and the indifference of so-called good citizens." And is this not practically true?

Not that those undertaking the work have not been animated by the very best intentions, but as charitable societies increase and become more complex, we find that they are not able to cope with the situation; and that in order to secure the best results there should be persons especially trained for the service.

The young man or woman interested in charitable work

should take up philanthropy as a profession, and make a thorough study of it just as the man or woman takes up law or medicine with the view of making a life-work of it, doing that because it is to them the most inviting field of service. When we try to impress on the mind of the average supporter of our charitable societies that better and greater results could be obtained through the aid of scientific methods, he resents the idea as something necessarily cold-blooded or unkind, and constantly makes use of the argument that the paid agents or officials of societies have no heart, and do their work in the most perfunctory manner. That this accusation is as unjust as it is unfounded is best shown by the splendid results achieved in those cities where Charity Organization principles have been carried out in the most approved ways. You may say, as has so often been said to me, that conditions vary, and the problems which we Jews have to solve are different, and therefore must be treated differently. I agree with you that conditions vary, but none will deny that human nature is the same the world over, and though the causes that produce the poverty may be different, yet the treatment should be very much the same, and the thought underlying all attempts at relief should be that even temporary aid must be made to tend to the permanent advantage of the receiver, and so to the lessening of poverty and pauperism.

The most important factors in this work are personal service and the education of public opinion to the newer methods—to do what the National Council of Jewish Women has been trying to do by spreading broadcast literature on the subject of philanthropy, by a diffusion of knowledge touching charity and benevolence, and by making the people see and understand that we are doing infinitely more good to the poor by employing and paying individuals who have made philanthropy a profession, and who are therefore thoroughly qualified to do the work of investigation and relief, than by giving all the money collected as alms, which only degrades and pauperizes those whom it should be our aim to uplift and elevate.

Though we are firmly of the opinion that the best results can only be obtained by specially trained persons, we nevertheless know that these few persons cannot undertake all the work, but must be ably assisted by a large volunteer corps who are willing to give their personal time and attention to the work of the organization. No one has a right to accept an office on the board of a society, unless he is willing to give it all the time and attention that such a position requires, even though it cost some sacrifice on his part. Josephine Shaw Lowell says: "Charity Organization is not a work to which any man should put his hand, unless he is prepared to give to it some measure of devotion."

A most important aid in the work of a Charity Organization Society is the Friendly Visitor, the person who is willing to devote himself to one family, not as has heretofore been our way of doing the work, viz: by having a few individuals visiting hundreds of families in an aimless sort of fashion.

To be a Friendly Visitor does not mean to go to a poor family with money and clothing, and then leave them to shift for themselves as best they can, but it means to be a friend in the best and truest sense of the word, for, as some one has said, "Friendliness is helpful, but friendship is powerful for good." Octavia Hill says, "The gift you have to make to the poor, depend upon it, is the greatest of all gifts you can make, the gift of yourself."

The majority of the poor with whom we have to deal are foreigners, strangers in a strange land, totally unprepared to take up life as they find it in this land of freedom. What need for Friendly Visitors in their homes to become the guide and counsellor of persons who very often, through ignorance of the customs of this country more than through shiftlessness, find it impossible to get along! Have we been to them the friends we should have been? Have we tried to draw out the best and noblest in them? or have we rather shunned and avoided them except to give them the absolute necessities of life, and that too often in the most ungracious fashion? Have we not failed to remember very

often that they are human beings with the same longings and ambitions that animate us? How can one person who is expected to visit twenty-five or thirty families possibly do justice to any one of them, and find out all their circumstances when at the very most he makes his rounds once in three months? In every city we need more friendly visitors, and it is the hope of those most interested in the National Council of Jewish Women that through it men and women alike will be aroused to engage in this work of love, so that, when the day of reckoning comes, we will have nothing with which to reproach ourselves, we shall not be weighed in the balance and found wanting. The friendly visitor should not attempt to take more than two families under his care, should visit the families, not in a patronizing way, as he is unfortunately too prone to do, but should go in a spirit of friendship, trying to be his natural self. If the father of the family is a tailor or carpenter, or even unskilled laborer, use every effort to secure him work, and rather than give him money which he has not earned, make some employment for him, even if it be about your own home. See that the children attend school regularly, for unfortunately the children of the poor are frequently left to themselves, and go to school or not as it pleases them, the street being too often the only school in which they receive their training. Take an interest in all that interests them, and they will soon become confidential, and tell you all their joys and sorrows. Do not become discouraged, even though you see no signs of progress, but hold on to the family, and do the best you can, and perhaps the signs for which you so anxiously looked at the end of the first year will manifest themselves at the end of the second. What a satisfaction if at the end of possibly four years of patient effort on your part, you see that the family, once apparently so hopeless, is at last self-supporting, that the house, or perhaps even the same two rooms, present a more tidy appearance, that the children attend school, and are in a fair way of becoming useful men and women rather than another generation of paupers, as they surely will in

eight cases out of ten, if we continue in the way we have been doing.

In order to show you what work can be accomplished by the Friendly Visitor, I am going to tax your patience, while I give you the histories of three cases widely different in character, yet the treatment in all has been the same.

Several years ago the community was shocked upon picking up the daily paper one morning to read that a poor Russian Jewish teacher, while on his way to school, had been tormented by two youths, who, not satisfied with pulling the old man's beard, finally lassoed him with a rope, causing him to fall and break both knee-caps, thereby making him a cripple for life. What a welcome that was to the wife and children, who after years of patient waiting had landed on these shores but the day before. The poor man was taken to the City Hospital, where he lay for months suffering untold agonies, both physical and mental, especially the latter, because he knew the hardships endured by his wife and children.

At this time the only bread-winner of the family was the oldest son, who had been in this country several years, and who earned \$8 per week. Alas, once more cruel fate interposed. The Curtis Bay Sugar Refinery was destroyed by fire, and the young man was robbed of his only means of a livelihood. In the meantime two charitably inclined young women, who had read of the troubles of the family, went to see what could be done, and by their presence encouraged the poor forlorn mother, secured a situation for the daughter, and through the liberality of a friend, carried dainties and wine for the father. By this time the attention of a young Jewish gentleman was called to the case, and after several interviews with the son, having found him a fairly good mechanic, he exerted every effort to get the young man a place, which was finally secured on the W. M. R. R. As the family were entirely without means, this gentleman, whom we will call the "Friendly Visitor," advanced the first month's salary, so that the family could obtain some of the necessities of life. I am glad to say that money

advanced by this visitor has always been paid back. After the rebuilding of the refinery, the young man, through the influence of the visitor, secured a position there, and is at present earning \$2.50 per day, and is considered one of the best workmen in the place. The visitor paid weekly visits to the family, not as a patron, but as a friend, frequently taking tea with them, advising them to the best of his ability, thereby bringing out the best in them. The other son, who was working in a tin factory, was made to realize that there was no future in that for him, and upon the visitor's advice entered the Manual Training School, and is also studying mechanical drawing at the Maryland Institute. Thus, through the patient and persistent efforts of this Friendly Visitor, the people who three years ago were in an apparently helpless, hopeless position are now desirable citizens and self-respecting members of the community.

The next case to which I desire to draw your attention is that of a young girl, whom many of you know. It was during the summer, when a collection had been made to send poor Jewish children to the country, that two ladies, who were seeking the most needy, discovered a young girl, a sad cripple, about fourteen years of age, living literally under the roof which she had planted with all sorts of weeds.

The child had no parents, no friends, but one sister who was burdened with an invalid husband and many children. The girl could neither speak nor understand one word of English, for she had left Russia only a few months before. It was difficult to make her realize that the ladies would supply her with clothing, and undertake to get her down the long flight of steps, which had never been done since she had been taken up there, and that afterwards she was to be transported to a place where she would breathe pure, fresh air and see all sorts of beautiful flowers. It was a difficult and dangerous thing to do, for then she did not even have a pair of crutches, and could not take one step alone. The country air braced her up, but did not remedy the great evil, and on her return to the city, the ladies placed her in a hospital, where she received treatment,

although the several operations which she had to undergo were not very successful. Through their efforts she was supplied with a pair of braces and crutches, which enabled her to walk a little. The ladies knew the child would have no one to help her earn a livelihood, and that their greatest kindness to her would be to teach her how to help herself. Thereupon they determined first to give her lessons in English, and then in embroidery and in marking linen. In all she showed great proficiency, and since then with but little help she has been self-supporting. Living at the Home of the Daughters in Israel, she is a happy child, for she is able to pay her own board, and add each month some little to her bank account, which is wonderfully large considering how it has been accumulated. I wonder if you can picture to yourselves the difference that two or three years' work on the part of these two noble women has made in the life of that child. When first discovered, she was huddled together in the corner of a room, her only occupation being "pulling bastings"—and now a brighter, sweeter looking girl it would be difficult to find, and her remarkable talent for embroidery has made her work find ready sales. And yet, had not these Friendly Visitors discovered this latent possibility, that girl would still be a dependent upon charity.

The third case to which I shall refer is that of a man who for three years was a recipient of charity, being dependent upon the existing charities to the following extent: Rent \$24 per year; Fuel \$10; Groceries \$8; Wearing apparel \$8, making a total of \$50 yearly. This family consisted of a husband, age 28, wife 26, and four children from 8 to 2 years of age. Two years ago a Friendly Visitor became interested in them, and determined to find out what apparently no one had tried to do before: why it was that a young, healthy man should be dependent to the extent of \$50 per year on charity. It was found that the man was an unskilled shoemaker without tools and leather. The visitor decided that one of two things must be done—either the foreman of a shoe factory must be gotten to teach the man

factory work, or the necessary tools must be procured for him. After patient effort, finding no one willing to teach him the trade, the visitor purchased tools and leather to the amount of \$12. From this visitor's many friends, 1000 pairs of old, worn-out shoes were collected, repaired by the shoemaker, and sold by him as second-hand shoes—thereby showing how 1000 pairs of old and seemingly worthless shoes can play an important part in the life of a poor family, and bearing out the assertion that scientific charity, which seeks to provide work instead of giving alms, is the only method to be pursued. The visitor cared for the family in this way for more than a year, paying them one visit a week, showing the wife how to become a tidy housewife, economical in her habits, impressing upon her the necessity of sending the three children to school regularly, and otherwise entering into the family life. But the sun shone brightly for only one year, and then a new source of trouble arose—the competition of labor-saving machines “that will sole and heel your shoes while you wait” for forty cents, sometimes even less, made life hard for our poor shoemaker. He would naturally have to do his work for 35 cents, and when you consider that the leather cost 25 cents and that it takes several hours to repair one pair of shoes, you can readily see how little there was left at the end of a day's work, especially as very little new work was brought in, most persons preferring to have the work done while they wait. After carefully considering the matter again, the visitor at last decided there was no alternative, the man must become a skilled laborer, and left no stone unturned, until finally a foreman was found to teach him the trade. After six weeks apprenticeship the man will be able to earn \$4 a week with the prospect of steady work and always increasing wages. During his apprenticeship it will take \$17 to support the family, and instead of a total of \$50 yearly being expended, the entire amount for the past two years will be \$29. These are only three cases, but did time permit I could cite you dozens of such cases. True, all do not turn out so satisfactorily as these to which

I have called your attention, but does not one such gratifying case make up for a dozen disappointments?

This question of Friendly Visitors is inexhaustible and is barely touched upon here to give you food for thought, to help you to realize that money alone is not sufficient, but that if we would more than half solve the problem, "we must all be up and doing."

In the few minutes which are still left to me, I can scarcely do more than touch upon two points which to me seem of the utmost importance. The transportation evil is a question which has long been agitating the workers in charitable institutions. How can it be stopped, and why do so many of our societies persist in sending the poor all over the country? I am sadly afraid there is no remedy for this evil, unless we form a National Association of Hebrew Charities, the other point which I have been so anxious to consider. Had we a national association of Hebrew Charities, much time and money would be saved, for then we would all work in harmony, in a spirit of co-operation, which means "One for all, all for one." Were such an organization effected, agents could visit the smaller cities of this country with a view to placing there many of those families who are now huddled together in the few large cities, where year by year the opportunity of earning a livelihood is becoming less and less. In smaller towns many fields of activity would be open to them, which in the large cities are already overcrowded.

We should also have a Charity conference every year or two, and many of the perplexing questions which now disturb us could be discussed, and possibly their solution would result ultimately in the great good of hundreds. In every department of knowledge the need of conference is so generally recognized that we should not question the advisability of it. Therefore, in the name of the unfortunate poor, the National Council of Jewish Women pleads for co-operation; pleads for better methods in distributing money intrusted to our care, pleads for Friendly Visitors; pleads for Charity Organization in every city throughout the length and breadth of this land.

The President: We had intended to have discussion after each paper, but we have been a little delayed this afternoon, and so we shall leave the discussion to the end. Our subjects are so closely allied that we feel we can discuss them all at once.

Before proceeding to the next paper, I have the pleasure of presenting to you the President of the National Council of Women of the United States, who will speak to us for a few moments on the subject of the Council, Mrs. Mary Lowe Dickinson.

Mrs. Mary Lowe Dickinson of New York: *Madam President*, I am very well aware that it is really almost like a trespass upon your good nature and kindness for me at this hour of your day, when you have already had so much, to venture to add one word more. I have been interested in all the deliberations of this Congress. I went out the other night saying over to myself a little story that I once heard in my girlhood, of a blessed old woman who was very fond of going to the prayer meeting, and who, when she got there, talked so long and prayed so long that she tired everybody out but the Lord. And on one occasion, when she became a good deal excited, she burst forth in this meeting, and said "Oh good Lord, withhold, here is more grace and goodness than I can bear." And a brother who had had his patience very sorely tried with this dear old woman more than once, said from his corner, "Oh Lord, withhold nothing, but enlarge that sister's pitcher." And I went out from this room the other night saying, how glad I am that this Jewish Congress has come to New York, you couldn't come to any place that needs you more, and I thought of all the women whom I know who ought to be here with their pitchers held out day after day for the good things you have to pour into them, and my prayer was that a great many of them might come, and that they might come with their pitchers enlarged. I must say I don't know what you would have done with them, if they had come, because the room seems to have been altogether full.

But I do feel very strongly that when there has been gathered together such a treasure of wit, interest, wisdom, knowledge, information, sympathy, and unity, as has been expressed by the work that you have been doing here during these last days, it is a great pity that anybody should miss it.

Away back in my native New England, they have or used to have in my grandmother's time, a characteristic that led them to say with dear old-fashioned hospitality, "Don't run in just for a minute"—people used to run in, and when they ran in, they generally ran on, until other people were glad to run away—but they said, "Don't run in just for a minute, but spend the afternoon, and stay to tea, and bring the baby." And you were so kind and hospitable to me the other night that, although no subject was put down upon your program upon which I might speak, yet I knew through the kindness of your officers that I was going to be allowed to bring the baby, that is to present to you for ten minutes, five perhaps, the last, not the youngest but the last, child among the organizations of women that has come into my life to claim from me all the loyal service and all the loving nurture and care that it is possible for me to give it.

And now here I am, and that baby is the National Council of Women of the United States, and instead of attempting to tell you anything at all about it, I am going to do as the other mothers do, say, Oh it is growing all the time, it is lovely now with its twenty organizations and its grand impulses and its study of all the problems that affect human life and affect woman life; it is a lovely child even now, and it is growing all the time, and there are opportunities and ways by which those of you who would like to know it better can learn all about it. I am sure that your President, Mrs. Solomon, would at any time have put you in the way of learning all about it, and therefore I am not going to talk a single minute, except to say to you that in its underlying principles it aims first at the good of the home, always at the good of the home, then it aims at the study and the devel-

opment of all things that make for a higher and nobler type of civic and national life. I know that illustrations would be much better for you, but I know that I ought not to take your time to give them. It is better for me, instead of bringing statistics and long paragraphs that might be read to you about the beauty of that work, to bring you in this one moment the heart of that work, and to say that I believe that in all your own work the heart of that work beats responsively and in sympathy with you, not only in what you are already doing, but in everything that forever you may do, and so I am going to leave that, saying, that some of these days, if that child grows, and if it does well, you will know it better, and it shall know you better, and I believe that you can trust us, whenever you reach out a hand, to stand by you and to be ready to help.

The fact is with regard to our organization work, that women like the President of the Federation of Clubs, who is with you now, and your own President of your National Council are proving to you that we are working not so much for organizations as for those great underlying principles that touch the life of all womanhood everywhere, whether in organizations or out of them. Every organization in one form or another is the prototype of the woman who sat over against the Well of Samaria, when one came to her and said, "Woman, give me to drink." That is the cry that is echoing down through the ages, and is ringing in the ears of the women of the world to-day. And whether that thirst is the thirst for knowledge, or for wisdom, or the great, grand thirst for freedom, or the thirst of the spirit for the higher things of God, the efforts of your organization, and of my organization, and of every other organization, are simply so many indications of the desire on the part of womanhood for the amelioration and the betterment of human conditions. They are only so many evidences of our unwillingness to answer, "We have nothing to draw with, and the well is deep."

Oh, my friends, as societies or individuals making up societies, our efforts along all these lines are only so many

efforts to make a chain long enough and strong enough to go down to the deeps of the wells of God's salvation for human bodies and brains and souls, and to bring up from those wells for this whole wide world that is athirst the cup that is a blessing and a refreshment that only comes from God. So do not in this last moment dwell too much upon organizations. We may build up organizations, and find that we have Babel towers, ending in what? Why, simply in confusion of tongues—the worst thing in the world to happen to women who have as much to say as we, and haven't time to say it. We don't want organization that means confusion. What we do want is to see the meaning of God in our great organizations, and we want to get our eyes open. I have a dear old Quaker friend who said, "Thee will do better, child, when thee gets thy top eye open." That is what we want, and then we shall have a clear vision that reveals to us that from all our organizations and from the heart of womanhood everywhere there stretches the Jacob's ladders on which women, yes, women—because in this day when God chooses to stir the waters of any souls, he sends for the angel, the mother and wife and sister and lover—the women who are looking up into Heaven to get a clear vision of what God wants for humanity, the angels of God, ascend and descend and bring down their wonderful messages to you and to me. We have but one thing to do. Let us not be so absorbed in our work that we don't find out the difference between Jacob's ladder and Jack's beanstalk.

One thing more and only one thing more. Don't let us be too much impressed by our differences, by the things in which we disagree, by our prejudices, by our feeling that the thing that is wicked we can forgive, but we can't forgive a woman for doing a thing a little differently from the way in which we would have done it. The severest condemnation when we want to be very severe, is not, "It was an outrageous, a wicked thing." Oh, no. We say, "Well it may be that it is all right, but then, you know, it never would have been my way." God save us from "My way." It is standing in the way of doing much that is

glorious. When the angels of God ascend and descend, remember that we may be missing many wonderful messages, if we are so blind in our souls that, instead of watching for the open vision of heaven and waiting for what may be given to us, we are troubling our souls over the question of whether some of those feathers in the wings are ruffled, and whether the robe is cut bias, when ruffles and bias are out of style, and worrying our souls over the question whether after all that particular angel's halo is not more or less of a misfit, or a little brighter or a little bigger than she deserves.

When we stand where that which any one woman brings us, no matter whether it comes in the voice that is familiar, or the channel we have been accustomed to, or not, is accepted with reverent souls, waiting and listening to take the good that can come from every organization, that can come from every other woman's utterance, then, and not until then, shall we have resolved ourselves into one great and glorious council that finds its counterpart only up there where they are singing to-day the songs of David under the palm trees in the blessed Kingdom of God.

The President: I think that the papers and speakers we have make us all wish that the day were a few hours longer. We shall now have the paper of Mrs. Axman of Kansas City, "Child-life, its Needs and its Training."

CHILD-LIFE, ITS NEEDS, AND ITS TRAINING.

BY SOPHIE C. AXMAN.

There is probably no theme in which sentiment plays so conspicuous a part; there is certainly none upon which conviction is so general and performance so poor. The simplest statement of the needs of childhood carries a potent and pathetic appeal. The necessity of judicious training is self-evident; the immense possibilities of this fresh and fertile field are universally conceded, and yet

"We know the right, approve it too,
Condemn the wrong, and still the wrong pursue."

It will be a great service rendered to the world when some one shall come with wise command to direct this sentiment toward efficient results, and transmute this conviction into deeds. There are hope and promise in the fact that this subject has won an audience at the bar of public thought. When wise minds ponder, and loving hearts plan, light is dawning on the future of the child. It would be beside the truth to affirm that little has been accomplished in this field; it would be equally an error to contend that this work, too late begun, is any more than just begun. The great rapidity with which interest in child-culture has spread is a sure token that in many instances the interest is sentimental and ephemeral.

This great work will never be accomplished by those who are attracted simply by its novelty, or moved alone by sentiment; it will never be done by those who give it merely the fitful hours of leisure, or who, having too much leisure, fly to it for escape from maddening ennui. Rather is it work demanding, above all things, the persistence and devotion that approximate the martyr-like in most cases, and the heroic in all.

It may be pardonable in this gathering to refer to the fact that Jewish people, distinguished in so much of the world's life, have never been entirely wanting in their appreciation of the child's needs on the one hand, nor of the parental obligation on the other. Within certain limits, child-training has been from immemorial time a part of Jewish faith and history. The manual training and the mind-culture of Jewish children have constituted the efficient causes which have preserved the autonomy of the race, and laid the foundation for the brilliant achievements which have made that people the envied of most of the world and the marvel of all. It is not without significance that Jewish mothers dreamed of the unborn as the Deliverer that was to come. There was subtle hint in the fact that prophets and seers looked into the cradles of peasants, as well as of kings, and, gazing in wonder and reverential awe upon the new-born child, said, "Is it thou?" Of all

the deathless fame linked forever to the Jewish name, this is his crowning, consummate glory—the Jew was the discoverer of the child. Among the classic nations, it was a custom to examine the child with reference to his physical promise, and, if the result of the examination was unsatisfactory, to take him where his cries would not smite upon his mother's ears and leave him there to die. Modern nations contemplate with horror this ancient custom of the Spartans, and yet, so great among these same modern nations is the neglect of childhood, so deaf are they to its unsyllabled cry, so heedless of its possibilities, so calloused to its higher needs, as to make the old saying which avers, that when thy father and thy mother forsake thee, then the Lord will take thee up, extremely important, if only it were true.

The death-rate among children is the just measure of imperfect physical conditions, while the percentage of pauperism, vice, and crime, is the equally just measure of moral and intellectual squalor and neglect. Such facts may well suffice to take from the work of child-culture all sentiment and transform it into the stern and august duty of the modern age. None except those new to the work would undertake to catalogue the needs of the child and prescribe the necessary training. Rules and specified modes of procedure denote the enthusiasm of the beginner and the order that adds to inexperience its charm—and, alas! that concludes in the end to disappointment and chagrin.

The work were indeed a simple affair, if it could be reduced to routine, and conducted by conventional rules. Children are alike—they are also different; made of the same clay; touched, each one, by the Master Workman's hand; fashioned and constructed by that divine power we know no adequate name for, and call Nature—that mysterious power that delights in diversity, revels in variety, waltzes in contrast and antithesis, and after each individual product breaks the mold, that no two may be alike.

We may speak generically of childhood; we must deal specifically with the child.

There are two extreme views. One regards the child as entering at birth upon a destiny fixed and irrevocable. From this view-point circumstances are but the means by which Destiny executes her unalterable decrees, and training is the well-meaning but vain attempt to avert that which nothing can avert. The other view regards the child as entirely subject to circumstances, the plaything of environment and the caprice of chance; as a piece of raw material, to be wrought upon by innumerable shaping forces, with the final result in doubt up to the moment of exit from this present incoherent existence. As with all extremes, the truth lies between. That there is some force in the contention of the fatalist, no thinker would deny; nor would any thinker deny that there is also wide latitude for the discretion and intelligence of the wise trainer.

Two propositions may be accepted as fundamental: first, that the child is part of Nature—not above, nor below, nor outside of it; and second, that the culture of the child is the employment of means to secure normal development.

By the first proposition the primary responsibility is thrown back upon that source whence all things proceed. The child is Nature's product. As such it owes its origin to the One Power within whose ample scope all things have their excuse for being. It is of the first importance to be free from the confusion of miscellany and detail.

There are no accidents in Nature. Beneath what seems so is the eternal law fulfilling Nature's mysterious will. The foundling, anticipated with abhorrence and abandoned with unnatural joy, is nevertheless the sign and symbol of one plan, one potency, one all-comprehending law that holds within its infinitude the advent of the zodiac and of earth-worms—the birth of worlds as well as of waifs.

From the merely personal view-point, the child may be attractive or repulsive, tractable or wilful, a paragon of virtues or an embryonic monster; but the personal element in the trainer is to be eliminated. With it the wise guide will have as little to do as human nature will allow. Nature personifies in order that she may generalize, and the recog-

dition of the personal is but the means by which the universal is attained.

By the just estimate the child is more than child; he is life, reason, potency; he is humanity, history, destiny; he is Nature; he is the mysterious and inexplicable blend of freedom with necessity, of will with fate, of the infinitely little with the infinitely great. Such is the child. Beneath his rags and his dirt, behind his impertinence and his slang, obscured by his ignorance and asphyxiated by the ominous brooding of his unawakened powers, dwells the divinity that links the least with the greatest and makes each and all divine.

In accordance with the second proposition, the training of the child is the employment of means to secure normal development. The trainer does not furnish the ideal; the ideal of the child is Nature's concern. She has already made it part of the child. The judicious trainer finds that ideal, if possible, and then assists the child to find it. This is no easy task—it is all there is of child-culture. Pending the discovery, the child is set to work, that is, to play, for all natural activity is play to the child. The paramount importance of this work-play is not instruction; it is rather development. The fundamental law of child-life is activity—not compulsory, but voluntary activity. By simplest means and through subtlest intellectual processes, of which he is all unconscious, the child is aligned with his own powers and his own functions; he becomes an actor, a doer of things, then a cause, a creator, and so an integral and conscious part of the great Nature into whose vastness he has been so mysteriously launched.

It is no small relief to the trainer of children to remember that Nature has gone before and provided within the child the ideal, the implements, and the actor; and not only that, but has implanted within the ideal the impulse to fulfil itself, within the implements the impulse to achieve, and within the actor the longing for activity.

All things that are, are necessary to the completeness of Nature's symphony, and the training of the child is to touch,

if may be, the chord that shall made a glad part of the music of the world.

There needs to be eternal vigilance against the persuasion that for the best results in child-training, any system, scheme, plan, policy, provision, stratagem, artifice, or device can supersede the home or outrank the mother. By the everlasting ordination of Nature, the mother is the supreme architect in the construction of that temple at whose altar the young soul is to pay homage to life. The generous public methods for the training of children will become a serious menace to the welfare of society, if they are resorted to by mothers as a means of escape from that work which, by every obligation that is sacred, rests upon themselves. It might hasten the fruition of child-culture, if side by side with it there were carried along a department for the training of mothers. It is even now an open question whether childhood's greatest need is not the need of mothers. Strangely, enough, this need is often most severely felt by the children of the well-to-do and the wealthy. Ours is preëminently an age of clubs, and fads, and social functions, and diversions. Many are the doors that lead out from the home, and they conduct to paths that have powerful attractions for many feet. Woman's work in society must needs be of a superlative quality and degree to compensate for the loss sustained by her unmothered children. Some time there will appear a woman brave and brilliant and true, who will say to society: "You fascinate and charm me, I am thrilled by your excitements and inspired by your attentions, but I am a mother—I am going home."

When those who ought and can take up intelligently and loyally the work which motherhood has brought them, then the work of child-culture will be well begun. There will, however, still remain that unnumbered multitude of children who live in houses with the women who gave them birth, yet have neither homes nor mothers. To those who have not seen such children, no language can even faintly convey the moral suffocation in which the young lives pant for breath—the arid desert by whose hot winds they are

blasted; to those who have seen them no language is necessary.

It is not merely a figure of speech to say that here there is death in the likeness and similitude of life; eyes that are not blind, yet do not see; hands that touch and handle, yet do not feel; minds that are minds, yet do not think; souls that lie dormant, yet are not dead.

Among the two score that come to our little school for street-children is one Brenner, Hotchky Brenner, a boy of six years. Upon the palm of one hand was an angry wound, inflicted by a red-hot poker in the hands of the woman who, but for the insult to motherhood, should be called his mother. This child had had no childhood; he had been born, but he had never lived; every sense seemed to be atrophied; every faculty was unawakened; every power was sealed and sepulchered as in a tomb. He seemed as one in a waking dream—dazed, bewildered, besotted, distraught. There is no deformity so frightful as that of childhood aged without years, exhausted without toil, disappointed without having first known hope, accepting suffering, cruelty, and pain as matters of course. Hotchky was a child in the abyss. But he clambered up to the edge one day, and stood among the other children in our school-room. Perhaps he never knew such terror as he felt on that first day. Who shall tell the suffering of a soul in the agony of its birth-throes! Certain it is that he never knew such amazement and surprise. Was there, after all, something in the world besides hunger, and night, and red-hot pokers, and hands that hurt?

Hotchky was beginning to wonder; in time he will begin to think. For two or three days he stood there as one might stand fascinated by heaven or terrified by hell. The simple work of the children went on around him; it was still night for Hotchky. Sinister combination, childhood and night! But we could wait. The light was purpling in the east. After a while his lips began to move as the children sang. It was the pantomime of song; there was no sound. Those silent, moving lips were the first signs of life;

it was the quickening of the soul whose time of birth was near. Then his hands began to move with the rhythm of the song, and then his feet, and then his poor little body swayed convulsively, and then—with a strange and startled cry—his voice rang out, and he sang as the soul might sing that had escaped from purgatory. We will freely confess that Hotchkys sang all kinds of words to all kinds of tunes, and all at the same time; but the light in his eyes, and the ecstasy on his face, and the transport in every quivering fiber of his transfigured body—well, it may be too much to expect another such thrill from the prima donna of paradise. Hotchky was a soul new-born; the dawn had widened into day; the light filled all the sweet heavens; the night was gone.

In its highest development and most efficient form, child-culture is wise and loyal coöperation with Nature. We do not experiment, we do not take chances, we do not attempt the impossible, we do not dream sentimental dreams, and behold visions that are deceptive and vain, we are not even responsible for results—we, too, are Nature's children. But we have learned a little of the laws and processes of life-growth and development, and in the training of children we simply seek to aid them to attain the harmonious relations with the laws that govern us all.

If we are wise; if we steadfastly seek to coöperate with, and not to contravene, Nature's will; if back of the trivial and the transient we apprehend the universal in its eternal struggle to get itself expressed; if we align our honest effort with Nature's august endeavor, then, if fail we must, we shall fail without the poignancy of disappointment and chagrin; and if we succeed, as succeed we shall, it will be without vainglorious pride or shallow boasts. It will be the success that comes as naturally as fruit comes after flower, or as the stars come into the sky at night.

The President: I wish to make an announcement. We have found it difficult to hear the beautiful papers to-day, and an invitation has come from the Temple Beth-El to hold our session to-morrow evening, the last session devoted

to papers, in the auditorium of the Temple. The delegates will take a vote upon the question. Are the delegates in favor of holding the Convention to-morrow night at the Temple Beth-El at the corner of Fifth Avenue and Seventy-sixth Street?

Motion made to hold the session of to-morrow night at the Temple Beth-El. Duly seconded and adopted.

Communication was read extending an invitation from the Philadelphia Section to visit that city on Monday, November 24th.

The President: The next paper on the program is that of Miss Lillian Wald of the Nurses' Settlement.

CROWDED DISTRICTS OF LARGE CITIES.

BY MISS LILLIAN WALD.

In bringing a report of the crowded districts of great cities to you to-day, I am aware that whatever I could say to impress you would be from the personal experiences and conclusions obtained by some years' residence in such a quarter of one city only, or the less valuable observations made as visitor and stranger to like districts in other cities. But before we enter into particular descriptions or the ethics of their existence anywhere, I would remind you of the real insight that may be obtained by all, not only of the congested regions of great cities, but of the causes and results of their existence.

Such important education is to be found in the clear reading of official reports, vital statistics, labor reports and annuals, tenement-house reports, police records, school reports, charity organization and institution year-books—such literature as may be had for the asking, yet is, in many ways, the important social, history-making literature of our times. Then, more interesting, perhaps, are the evidences that may be found in stories and magazine articles, by the residents of social settlements and missions, the thoughts of

visiting philosophers, who, eager to know the crowds, have camped for a time in these back-yards of our great cities, and have given the fruit of their meditations to others. There are the deeper works of students of sociology, who have looked upon these crowded districts as human laboratories, coldly, or inspired by a higher than scientific interest, a human one, to know the people, the men and the women, the children and the conditions that make "masses" and "districts" and "East Sides," have brought their experiences to scholarly consideration. Knowing that these things are, they must next see why, and perhaps have thus furnished what has been likened to the ophthalmoscope, the instrument that made it possible to see into the eye, and thus revealing the disease, gave the physician the opportunity of curing it. Furnished with such an ophthalmoscope, the physician of social wrongs may heal and take from modern civilization its most baneful growth.

Such reading as this suggests might be called "dry," mere skeletons of figures to be recognized only by people "interested in that sort of thing," literature not to be found in any but the specialist's library. But it is not dry; and even if so, it is a literature that concerns us all, more than any news compiled, and if awaiting readers now, will some day *force* the attention of the whole world. But read each figure a human being; read that every wretched unlighted tenement described is a *home* for people, men and women, old and young, with the strength and the weaknesses, the good and the bad, the appetites and wants common to all. Read, in descriptions of sweat-shops, factories, and long-hour work-days, the difficulty, the impossibility of well-ordered living under the conditions outlined. Understanding reading of these things must bring a sense of fairness outraged, the disquieting conviction that something is wrong somewhere, and turning to your own contrasting life, you will feel a responsibility of the *how* and the *why* and the *wherefore*. Say to yourself, "If there is a wrong in our midst, what can *I* do? What is *my* responsibility? Who is to blame? Do *I* owe reparation?"

All this is a plea for the intelligent reading of the things that pertain to the people of the crowded districts of *all* cities, that something more may be given to the subject than the few moments in a convention's program; that the suggestion may be made, and the thought carried home that more carefully-prepared witnesses are yours to be called up at all times and for the asking.

Agreeing that a common condition must be produced by a common cause, in order to understand its life anywhere, we need only confine ourselves to a study of the crowded district that is familiar to the witness you have called up to-day. As it is a crowded district of our metropolis, it belongs to all the country, and therefore is yours. It presents, only in a greater degree due to an unfortunate geographical condition, the state of people anywhere who are poor, and unlearned, and clannish, and strange. Though a sweeping classification is an easy way of tabulating, it is unjust to say of our neighbors, the greater number of whom are Russian or Polish Jews, that they are the least clean, the most unlovely and ungrateful, and terms put more harshly. This is a generalization to be denied, excepting to put out that an equal degree of ignorance and an equal depth of poverty will create the same conditions of filth and unattractiveness, whether found among Russians, Italians, or Irish. It is more often a cause of astonishment to us to find polished brass and scrubbed floors under difficult circumstances than to find inexcusable uncleanness; and the lessons of patience and affection and courtesy are constantly presented to us by them.

Let us take for definite allusion three wards of New York, those in my immediate neighborhood, the seventh, tenth, and eleventh, populated, according to the last census, by 190,388 people, covering 504 acres—something over 377 people to each acre—including in these figures, however, one division of 32 acres,—Second, Columbia, Rivington, and Clinton Streets (between Avenues B and D south of Second Street)—with 986.4 persons to every acre of the 32, representing the most crowded community on the face of the earth.

Now, I do not know what these figures may bring up to your vision; to one who has seen the portion of the city referred to, in summer and winter, by day and by night, they bring up a dark picture of this small part of an English-speaking city, peopled by nearly 200,000, the greater number of whom speak an unknown tongue; foreigners with foreign standards of living, often having been forced to leave their homes; coming here with the inheritances of mistrust and a low standard of living; coming, though, with high hopes of a new start, in a country where education is possible to all, where the poorest may be respected, and where democracy sways; coming here likewise with lower aspirations, or no aspiration at all; brought here in the expectation of profiting by the wealth and generosity of the country, without a thought of contributing to it. These parasites are a small number in the very large tenement-house population of New York, which is eight-fifteenths of the whole.

If to dwell upon the newly-arrived would divert our discussion to that of the restriction of emigration, let us rather consider what those who are here already actually experience: what opportunities the children of the poorly-paid and unskilled laborers have; what effect it may have upon the circulation of the body politic, to infuse into its arteries the life-current of people who live day after day under conditions disadvantageous to growth, civic, physical, and moral.

The crowding you may realize; the language of the street is a jargon; the signs over the places of business are frequently in Hebrew with misspelled English translations, occasionally furnishing grim humor to the foreigner, for here *you* are the foreigner yourself, in your own home. Your eye is met by such business notices as: "Marriages legally performed inside," and a competitor offers to perform the same service cheaper than any one else, and in most approved style; and by the hand-organ, with or without a monkey—the greatest delight of the street—and the prettiest dancing of the prettiest, most neglected looking

children that can be seen anywhere. The houses are dilapidated, filth-infected, and dark: old houses, once the homes of the wealthy and fastidious, converted to present uses by a process of decay, and maintained at the smallest expense possible to bring the largest returns possible; rear tenements, built upon what was left of the city lots of front houses; houses facing the street, utilizing the space that was once a garden; tall new tenements built upon single city lots 25 x 100 feet, with four families to a floor, each single lot house tenanted by 20 to 24 different families, with saloon and one store generally in the basement. This variety of tenement-house, the familiar "double-decker," occupying 86 to 90 per cent of the lot's depth, is in many ways worse than the old remodeled residence, its air-shafts and basement furnishing contaminated air and frequent fires to its one hundred to one hundred and fifty inhabitants. The houses are not fire-proof, though provided with fire-escapes; and the almost constant use of kerosene, the darkness, the many children, the occupations in the houses, are causes of frequent fires. The Fire Department records show that in this third of the population of New York, the fires are more than one-half the whole number, and deaths and accidents are very frequent.

There are two so-called "model tenements" in the region we are describing, and in one part of this area, several houses occupied by single families, and at least two streets wide and favorably situated; but there are blocks almost entirely covered by buildings, one (brought up before the Tenement-House Commission of 1894) covering 93 per cent of the total area, and a total area of 34 blocks showing over 78 per cent built upon.

The very small space between the houses, sometimes only 18 inches, is utilized for the drying of clothes and as a receptacle for refuse of all kinds. The narrow street-space is a jostling, shoving, push-cart market for the selling of over-ripe fruit, fish, vegetables, etc. The halls of the houses are so dark that groping is the method of movement in them, and the little girl described hers when she lost something

and said: "Oh! I'll find it at night when the gas is lighted." The nurses never overcome the fear of trampling on the children in the hall or on the street, a sound warning them when to tread carefully, or sometimes out of the darkness a tiny hand on the railing shocking suddenly with the sense of accident averted. It is not uncommon to go in daytime into the closet-room with candle in hand, in order to be able to see the patient at all; nor is it uncommon to go at night and see 10 or 11 people occupying two small rooms—people who have been working all day, freed for the night's rest, stretched on the floor, one next to the other, dividing the pillows, different sexes, not always of the same family, for there are "boarders," who pay a small sum for shelter among their own, the family glad of the help toward paying the rent. The price of rooms in the most wretched basement in the rear-tenements is so high in comparison with the wage earned that it is for those who have employment based on something like regular income about one-fourth of the whole. But it must be remembered that few trades give employment all the year round. We hear more often than any other plaint that of the uncertainty of having a roof: the failure comes so often, and with it the "dispossess paper," that the sight of the household effects on the sidewalk following its presentment is too common to collect a crowd, where crowds collect quickly.

During the hot months of July and August is the time to observe a crowded district at its worst. The vermin and the heat drive the people to the streets, which are crowded with these unfortunates the greater part of the night. Mothers sit on the curbstone with nursing babies, and the cool of the door-stone is coveted for a pillow; or, the refreshment of sleep on the roof or in the courts between the houses is sought, unless, indeed, the odors of the closets there are worse than the vermin or the heat within.

On the other hand, within these tenements are sometimes found the most scrupulously kept rooms; plants by the windows, happiness, and a real home; courtesy, devotion, and charity, such as one may seek for among the elect of the

earth, and reverence; sufficient evidence of the original nobility of character, which can remain high despite all discouragements.

But the more frequent picture is that of the overcrowded rooms, denying the privacy and sacredness of home-life. Outside the house there is almost no park or playground for the children—nothing but the sidewalks and streets. Games for the boys are of necessity reduced to “leap-frog,” “craps,” or tossing pennies.

School-time comes, and the population increases so rapidly that, with the best intentions, it seems impossible to provide place, and with a less keen sense of responsibility, the worst occurs. An unlettered, indifferent parent, exhorted and then informed that education is compulsory, finally does exert himself to claim the place for his children in the school, to learn that compulsory education acts and truant officers are superfluous matters, since there is no place in the school for his children. There is considerable discrepancy in the figures giving the number of children out of school at present. To avoid inaccuracy, I will only state that there are many thousands—400 in one school alone of the region I am making special reference to to-day.

The law says that the child must be in school until fourteen, that he or she may not be employed under that age; and as nothing more than the parent's testimony is required to give the child to the shops, the temptation to perjury is apparent.

We come now to the sweat-shops, labor in which is the principal occupation of our neighbors. Where a “union” has been established and is strong, the work-day may be ten hours; where the trade is unorganized (and that is more likely to be among the unskilled, therefore the poor, therefore the least educated) the work-day is more often fourteen hours. Have you heard of the diseases most prevalent among people who work in contaminated air, and then go home to sleep under the same conditions? In the Nurses' Settlement consumption is spoken of as the “tailors' disease.”

Have you watched the drive, drive, drive of men and women at the machines, over cigar or cigarette making? Have you peeped down into the cellars, and seen the rags sorted, the shirts made, the washing done, shoes cobbled, cheese and bread made? Have you watched the making of the collars, passementerie, clothing, cloaks, and artificial flowers, the curling of feathers, the steaming of hats, the manufacture of neckties and boxes, the production of the whole long list of necessities and luxuries for other people? Have you watched where the workers were laboring under the indifference or absenteeism of the employer?—working, working, working, until the pain in watching the ceaseless strain becomes unendurable, and you cry out against the inhumanity of it all? Cry out because you can see how impossible it is for these men and women to have the leisure or the strength to rear their children into stalwart men and women, into citizens with intelligent reasoning of how to govern themselves or to choose their governors.

I bring up again for the thousandth time in excuse for uncleanness or a low standard of social or moral ethics, when such exist, no education, crowded, dark rooms for a home, no time or opportunities for proper cleanliness, no opportunities for healthful pleasures; grinding work and small pay; no work, and then the necessities of life a gift. "Charity covers a multitude of sins," but does not wipe them out. Anxiety lest ends might not meet excludes even conversation in the home. All negatives are shifts to make ends meet; laws are evaded, breeding a contempt for law and order. Finally, there is the dumb discontent provoked into loud resentment; the distrust of class, creating leaders of their own who know what they have not, who can comprehend what they want. There can be no denial that the poor are poorer, that what is called "class feeling" has been intensified. This last election made many people see for the first time that there was what one side called revolt, that a "campaign of education" seemed necessary to save our institutions.

I am fully conscious of not bringing to you a complete

picture of even the small section of one city; there is too much to be said. Many dark pictures have been omitted. There has been no reference to the peddlers who have no trade, only the instinct of trade, many of whom, however, are skilled workmen with no demand for their skill, obliged in dull seasons to do *anything*, and that means a basket, a box, or a push-cart, with some small outlay for stock; not that the occupation is desirable, but because that is all that is left, and work in the busy season has not paid enough to carry the family over.

Also should I like to dwell upon the affection and sobriety of our neighbors; the gratitude for courtesies, and the response to efforts for education among the children; the honest return of money loaned to them; the eagerness to show their patriotism, as instanced when the Russian brought his violin to us to show how well he had learned "our" national air, and forthwith played "After the ball is over"—he had come here three years ago, when that seemed the song of America—and the pride in having attained citizenship, when they do, framing and hanging the official testimony on the wall, though the vaccination certificate has been thus honored also.

I would not be reporting the crowded district of any city unless the many philanthropic efforts for relief of actual physical suffering were brought up. So numerous are these efforts in this city that it would appear as if no thought or plan of charity had been omitted, until the wise administration of charity and the study of the people who prefer to receive gratuitously instead of to work, has become a profession. We see from our East Side point of view the charities in operation, and their results, good or bad—good, if they are educational in any way (but this is a subject distinct in itself). You have not more than a suggestion of the features of life in a neighborhood. This avails nothing, however, if you do not seek for confirmation and elaboration of these suggestions; realize with me that a crowded district in its entirety is too great for single handling, too serious for dismissal in an afternoon paper.

I might appeal to your self-interests to recognize the close relationships between the crowded districts of great cities and the more fortunate regions; might prove that the danger of infected and unsanitary tenements are your direct affairs; tell of the things made in rooms where infectious diseases were or had been;—evidences of the dying consumptive working at cigarettes; of the filthy basement where the sick girl lay, and where candy was being made; of the felt slippers sewed in the room where scarlet-fever and diphtheria were; or of the servant-girl coming home to visit in similar circumstances and returning to the baby.

There is a higher, juster appeal that your own sense of responsibility will make to you. If the homes are poor, build others; not as charities, but as investments, satisfied with a four per cent return, in planning which have the comfort and education of the tenants in view. The testimony of people here and elsewhere who have had practical experience, proves that such investments pay in every way, and that almost all have given a satisfactory return upon the investment of money. Time and education, both of which are slow, are required to alter many things; but you can begin it for others and yourselves. You can help the labor difficulty by comprehending what a fair condition of labor is. If you have no "consumers' league" to receive your pledge, pledge its principles to yourself. If there is a strike, try to discover both sides of the question, not only the one vulgarly holding your butter, but the other's grievance also; not rejoicing in the workingman's failure without understanding (if that is possible) what was behind the discontent. Be fair enough to help that workingman in his way, if you can see that his way is right. Listen to the cries that come from crowded districts. Their people are patient, and are not demanding overmuch. The respectable workingman, the father of the children, is wanting work, and when he does work, sufficient pay for it, to be sure of a roof and life-sustaining food and some leisure, to know a world that is not only working and eating and sleeping. Don't you see how the lack of that must bring the begging

letter, at first the shame-faced appeal for help that has not been earned, and then the indifference, and then the going-down and all the things debasing to manhood? It is *work* and *sufficient pay* for it that is the just demand. Last week a woman asked for some aid, and a few days later wrote that she would not require any, as God had sent her husband two days' work.

Do all that you can to make public sentiment for fair play in work and pay. Carry the thought of the workers with you when you are shopping. If the cry from the crowded district is for food, you will give that; but in relieving, give wisely and adequately, and see if the cause of that cry can be removed.

Last of all, you would be helping the labor and the unemployed question by making domestic service desirable, recognizing the need here also of stated hours, freedom, and occasional privacy. There is often as great a distance between drawing-room and kitchen as between up-town and down-town.

Let me retire as witness now and ending, bring Phillips Brooks' voice back to you for inspiration and right understanding of our mutual obligations: "The universal blunder of this world is in thinking that there are certain persons put into the world to govern, and certain others to obey. Everybody is in this world to govern, and everybody to obey. Men are coming to see that beyond and above this individualism there is something higher—Mutualism. Don't you see that in this Mutualism the world becomes an entirely different thing? Men's dreams are after the perfect world of Mutualism; men will think of it in the midst of the deepest subjection to the false conditions under which they are now living. This is new life, where service is universal law."

Mrs. Landsberg of Rochester, N. Y., presented a written report of the Committee on Motto and Badge.

The Convention adjourned to Wednesday, November 18th, 1896, at 9:30 A. M.

WEDNESDAY, NOVEMBER 18, 1896.

MORNING SESSION.

The Convention was called to order at 10 o'clock.

Mrs. Landsberg re-read the report of the Committee on Motto and Badge:

REPORT OF THE COMMITTEE ON MOTTO AND BADGE.

I have the honor to submit the report of the Committee on Motto and Badge:

We have received the following suggestions:

Milwaukee.—"We study for light to bless with light." Not in favor of a pin.

Atlanta, Ga.—"Think and Thank." Not in favor of a pin or badge.

Philadelphia.—"Faith and humanity." Badge: "The Perpetual Light."

Tri-City.—"Our knowledge is our power, and God our strength," or "More light." Pin: Seven-armed candlestick.

Quincy, Ill.—"Let there be light." This Section desires a pin, but has left the choice of a design to the Committee.

Marion, Ind.—"In union we rise." Pin: A crescent.

Cincinnati selected for a motto, Proverbs, Chapter xxxi, v. 31: "Let her own works praise her in the gates." It was also decided that Cincinnati did not favor the adoption of a badge.

Syracuse selected for a motto: "Nothing without God." No pin or badge desired.

Savannah, Ga.—"One God, One People, One Cause."
Not in favor of a pin.

Washington, D. C.—"Onward from strength to strength."
Or, "In the multitude of counselors there is wisdom."

Detroit, Mich.—Not in favor of motto or pin.

Peoria, Ill.—"Thou shalt love thy neighbor as thyself."
Lev. xix, 18. Badge: Magen David, Shield of David,
made of gold and purple enamel, as purple and yellow are
the Jewish colors.

Chicago, Ill.—"If I am not for myself, who will be for me?
But if I am for myself alone, what am I?" Badge: The
seven-branched candlestick or Chanukka lamp convention-
alized, or a heart conventionalized.

Minneapolis has submitted four designs for a badge, but
has sent no suggestion for a motto.

Rochester, N. Y.—"Onward from strength to str "
Not in favor of a badge.

After due deliberation the Committee reports in favor of
the motto "Onward from strength to strength," and would
suggest that no badge or pin be adopted.

Respectfully submitted,

MIRIAM LANDSBERG,

GRACE P. MENDES, Savannah, Ga.,

HENRIETTA RADZINSKI, Chicago, Ill.

Motion made and seconded that the report be accepted.

Mrs. Frazer of Peoria, Ill.: I have a very near and dear
and strong feeling about this question of motto, and I would
like to suggest that it be taken from the Bible. We are the
people of the Book, and when we announce that we are
Jewish women, we lay the *talith* of our faith upon our
shoulders. It seems to me that our motto should come
from our source of light. Is that ("Onward from strength
to strength") from the Bible?

Mrs. Landsberg: Yes.

The President: I should suggest that the motto be short.

Mrs. Schwab of Cleveland, O.: I notice that our President suggests that the motto be short. I think that "Think and Thank" would be the most expressive of what Isreal has passed through, and the stand we take to-day.

The President: Would it not be wise before discussing the question as to what the motto shall be to consider whether we shall have a motto or not, and whether we shall have a badge or not?

Mrs. Rosenberg of Philadelphia: Why not have a badge? All organizations of any standing have a badge.

Miss American of Chicago: I desire to say a word on the subject of a badge. I do not favor a badge because other organizations have it, but for the same reason that other organizations have it. It is a pleasant sign-manual between members of the same organization. The Federation of Clubs badge which you wear when you are among strangers very frequently brings you an acquaintance, who comes to you merely because she sees that badge. The badge of the club in your own city frequently brings you pleasant acquaintances, because they and you know that you have an object in common. It seems to me therefore that if the National Council should adopt some simple little pin or badge, it might be found a matter of pleasure and of use in the future to many of us. I, therefore, beg to amend the report by adding that we have a badge for the organization.

Amendment seconded.

Mrs. Landsberg: There were several reasons why we thought it best not to adopt a badge. First of all, when people have badges they hardly ever wear them. I think we belong to a great many organizations, and we don't wear a badge every day. Another is as to the outlay. If we have a badge, we want something pretty, and a great many members could use the money to better advantage, and for a great many it might be much better to give it to the Association. I think very few of us would wear this badge all the time, and the expense would play quite a part.

Mrs. Kohut of New York: I quite agree with the last speaker. In New York City this winter our efforts will be directed entirely to a quarter of the city where women members cannot afford to buy a badge, and I think Mrs. Landsberg is quite right in saying that if we get a badge we want it to be attractive and pretty, and therefore I think it unwise at this stage of the Council to go to any expense or assess members for such purpose.

Mrs. Benjamin of Denver: Of course, it is not obligatory, if we adopt the badge, for every woman to buy one. The financial part of it is a very small matter. The pin of the General Federation of Women's Clubs, a pretty pin, is only 50 cents, and the pin of the Women's Club of Denver, which is very handsome, is only \$1. Those who cannot afford a 50 cent pin need not buy it, or they need not buy it at once. They can save their pennies to buy a badge. They do not have to buy a badge once a week or once a month. If we adopt a badge, the financial part should not stand in the way.

Mrs. Beer of New York: I think we should recognize that there are a great many who do not wish to spend 50 cents or a dollar, and I think if we have a badge, every woman should have one.

Miss Myers of Albany, N. Y.: The King's Daughters wear a very inexpensive badge, and it is not necessary in buying a number to pay even 50 cents. It could be bought for thirty-five or even twenty-five cents. And I do not think that any one who invests in a badge would think of leaving it off whenever the occasion arose to wear it.

Miss Berg of Philadelphia: If a badge should be adopted, could we not also provide that the price should not be more than fifty cents?

Miss American: As the mover of the amendment, I am quite willing to accept Miss Berg's amendment.

Mrs. Frank of Chicago: I think it should be made

smaller. I offer as a substitute that the price of the pin should not exceed twenty-five cents.

Miss Berg: I think the limit too small.

Substitute not accepted.

Mrs. Harris of Bradford, Pa.: The price of the Federation of Women's Clubs Badge, when it was first given out, was thirty-five cents. The price has since been raised. It is a very pretty pin, and I think a nice one could be made for even less than that.

Mrs. Cohen of Baltimore: The Daughters in Israel of Baltimore have a badge that only cost twenty-five cents, and it is engraved on either side.

The amendment to limit the price to fifty cents was adopted.

The amendment to have a badge was adopted by a vote of twenty-eight in favor and twelve opposed.

The President: Now we refer back to the original report. It has been decided that the amendment to the report be accepted, that we shall have a badge. The motto presented by the Committee is "Onward from strength to strength." Are there any amendments offered?

Mrs. Hahn of Philadelphia: The motto offered is a very good one. At the same time there is one that I think preferable: "Let her own works praise her in the gates."

Mrs. Nussbaum of Marion, Ind., suggested "In Union we rise."

Miss Berg: I would suggest that if possible our motto be inscribed on the pin, and a long motto would entail a very large pin. I would therefore suggest something short. Philadelphia proposes "Faith and Humanity," which to my mind embraces the entire purpose of the Council, and I therefore suggest it.

Miss Marks of Cincinnati: I would say for the second, that the most beautiful tribute to woman has been conceded by all ages and all peoples to be that in the last chapter of Proverbs. It reaches its climax in its closing sentence: Let her own works, what she does, speak for her and praise her in the gates. It is a summing up of everything attempted by the women of this Council. It need not necessarily be put on the pin, or it can be put in fine script, so that it can be put on a small pin. It is so suggestive and beautiful that I should like the ladies to give some thought to it. "Faith and Humanity" has become hackneyed. This is a women's body, it has women's work before it, and that is all summed up in the beautiful words of Proverbs, and it has the merit also of coming from the Bible, which of course is a great merit.

Mrs. Eichberg of Atlanta, Ga., suggested that the motto be upon the pin.

Miss Myers: As the motto to be adopted by the Council is to last, we hope, through the entire life of the Council, I make a motion that the consideration of the motto be referred back to the Committee on Motto and Badge.

Motion seconded.

The President: I do not wish to bias the views of the House, but we can settle it now, it seems to me, as well as at any other time. I think that by referring, we only lose time.

Motion to refer back rejected.

Mrs. Fannie Joseph of Savannah, Ga., suggested that the motto be in Hebrew, in which it may be condensed into three short words.

The President: That might be a good thing, if we could all talk Hebrew.

Mrs. Rosenberg: I consider myself a fairly good Jewess, but I will admit that I know very little of the Hebrew lan-

guage, and cannot read it, and I think some of my sisters are in the same condition.

Mrs. Hahn: I move that the motto be in Hebrew on the badge.

Mrs. Levy of Milwaukee: I think the most terse and comprehensive is "Let there be Light," and it would suit the purpose, because it is shorter than the other.

The motion to inscribe the motto in Hebrew was rejected, by a vote of thirteen in favor and twenty-five opposed.

Motion made and seconded to adopt "Faith and Humanity."

Amendment offered to adopt "Onward from Strength to Strength." Rejected.

Amendment offered to adopt "Let Her Own Works Praise Her in the Gates." Rejected.

Mrs. Guthman suggested "Immanuel." Not seconded.

"Faith and Humanity" adopted.

Mrs. Rosenberg: I move that these amendments be accepted as a whole, and that the Report of the Committee on Motto and Badge be adopted as amended, and the Committee dismissed with a vote of thanks. Motion seconded and adopted.

The President: We are ready to take up the Constitution. I present the Chairman of the Constitution Committee, Pauline H. Rosenberg of Philadelphia, Vice-President for Pennsylvania.

REPORT OF COMMITTEE ON REVISION OF THE CONSTITUTION.

After all the brilliant sessions of the past few days I must beg for your indulgence during this tedious but necessary work of the Convention, and I only hope that it may not

prove too wearying for any of us. During the past week, in listening to all the brilliant sentiments set forth by the essayists, I felt as though every thought that I had tried to express in presenting this Constitution to you was being taken from me. But when Pandora's Box was opened the lid suddenly closed on hope. One hope remains to me that I was perhaps able to present to you just one thought that had not already been expressed to you from this platform. However I feel that it is not what we bring to meetings of this kind, but what we glean from them that is important.

It matters not so long as we are true to ourselves, true to the highest, noblest womanhood. In the words of Mrs. Mary Lowe Dickinson, the President of the National Council of Women, it is not what we think, but what we are.

Inasmuch as the National Council of Jewish Women was projected at the Columbian World's Fair Religious Congress of Jewish Women without any definite object or plan, save that of establishing united effort in behalf of Judaism, and of forming a solidarity of Jewish Women throughout this great and glorious Republic of ours, it is remarkable that the provisions of the Constitution cover plans of work which developed later by our needs, as demonstrated with the slow and steady growth of the organization.

We sometimes meet the criticism of not having well defined objects. Had the Council done nothing more than demonstrate the ability of the Jewish Woman, it would have done enough. Add to this the fact of a bond that is National; a chain of thought and sisterhood girding the United States, with a link in every town or village; and every woman with Jewish interests at heart an integral part of that link; a solidarity as outlined in the preamble "To further the best and highest interests of humanity in fields Religious, Philanthropic, and Educational"; surely the Council has done much!

It has brought women of earnest purpose and noble endeavor together. Together they can and must accomplish what one woman alone, or many women working singly, could not achieve. We are a part of a grand and almost

imperceptible "World Movement"; a movement of the best thinkers and highest intellects of the age, dissatisfied with present religious conditions; an endeavor to improve and give wider scope to individual liberty in matters of conscience; a movement toward monotheism heralded by men like John Fiske and Herbert Spencer among scientists, and by Unitarianism, Congregationalism, Universalism and Ethical Culture among sects. Are not religion and science converging toward a common focus? And why are we being impelled onward? God alone knows.

In Article Second of the National Constitution the one clause, "To further united efforts in behalf of the work of social reform by the application of the best philanthropic thought" has developed the fact, as expressed by our beloved President, that "the Council stands for personal service and preventive philanthropy." The ideas expressed and discussed on these subjects are receiving practical application in the charitable organizations with which the local sections are co-operating. Surely, another strong point in favor of our existence.

When the worthy fathers of the United States framed the Constitution, long and ardent were their discussions for fear of vesting too much power in the central government, and of not giving it sufficient to make it executive and effective.

Each State was allowed to form its own Constitution, provided it did not in any way interfere with the National one.

The fallacy of having different laws in different States on questions equally vital to all mankind soon became apparent.

To-day the tendency is toward greater uniformity—uniform marriage and divorce laws, uniform laws for the custody and employment of minor children, concerning property, and commerce, and bankruptcy. Some such ideas, on a much smaller scale, as must have pervaded our fathers, arose in connection with this work of revision. We all know the great amount of work expected of and done by the national officers,—how were we to lighten their bur-

dens, and yet not lose the benefit of their magnificent influence? Then again, how make the requirements from local officers toward the national ones in form of reports less arduous, and yet retain a thorough and complete knowledge of each other's affairs?

The provisions in the constitution for vice-presidents of States were extremely meagre. It is not always possible to travel from place to place in order to organize Sections, and to organize by written explanations generally proves unsatisfactory. We therefore recommend a committee for organization with the vice-president as chairman.

To effect organization is not a difficult matter, but to maintain it afterward. In this respect the present Constitution hardly does the organizer justice, because all required communications are with the national secretary or national committees: those coming to the vice-president are either solicited or voluntary, and this makes it difficult for her to keep in touch with the work or needs of sections in her State. We therefore recommend that duplicate reports be sent to State vice-presidents.

We fully recognize the fact that the local constitution must be very broad to cover the requirements of the national one, and to allow sufficient latitude for individualism in the sections, without fostering sectionalism. It is by far easier to make a constitution cover the requirements of a large organization than to fit those of smaller ones. And here let me recommend that the representatives of larger organizations give this due consideration in the deliberations attendant on the pending amendments, and abide by one of the foundation stones of the Jewish religion, the Golden Rule, "To do unto others as you would have them do unto you." Surely this is not asking much when the nation has so recently declared for the Golden Rule.

"Too rigid an enforcement of parliamentary practices," has been objected to in some sections. Would you criticise any woman for being courteous in her drawing room? Parliamentary law is the etiquette of assemblies; and perhaps that organization will be best where each member has had a

turn in the chair. Women's Clubs form an excellent school wherein to practice and give woman opportunity of management which later enables her to meet man on his own basis. The day is at hand when both will assume equal management of affairs of the human race.

There is always the member who will rise to speak on a question and speaks away from it; there are members who would speak on the same subject six times if permitted, and others who would introduce motions whilst another is pending; members who hold private committee and consultation meetings without paying attention to the business in hand. Have you met them? If so, tell me how a Chairman would conduct the business of her session without the rules of order.

Many things have suggested themselves that might have been embodied in our recommendations, but taking both national and sectional character into consideration, your committee preferred to omit what was not good for all; as, for instance, to provide for affiliated membership; to invite conferences of the parents of confirmands and the local Religious Committee; to make it the duty of the Committee on Religious School Work to study the condition and needs of the Religious Schools; to foster normal schools for special training of teachers of religion; to establish a union of Religious Schools so that, if possible, all pupils in the Sabbath Schools may be taught alike; and inaugurate teachers' monthly meetings for the comparison of ideas and improvement of methods, and do whatsoever else within its province may tend to the advancement of Judaism.

This last would perhaps have destroyed our reputation for co-operation and have invited the opprobrium of usurpation.

Another recommendation was that, "Members shall not be assessed, but contributions may be asked for any purpose," but perhaps it would be wiser to leave this to the discretion of each Section. Washington, D. C., puts in a special plea for a District Vice-President not belonging to any State.

Your Committee is indebted to the National Board, to the Albany, Philadelphia, and Pittsburg Sections, and largely to New York for valuable suggestions, all of which received due consideration. Pittsburg and New York have been working under similar Constitutions.

Having examined both books carefully (not in a spirit of criticism), we present our work to you for the same kind treatment.

Respectfully submitted,

PAULINE H. ROSENBERG, Chairman.

Miss Richman of New York moved to take up the Constitution seriatim. Adopted.

Preamble adopted as read:

"We, Jewish Women, sincerely believing that a closer fellowship, a greater unity of thought and purpose, and a nobler accomplishment will result from a widespread organization, do therefore band ourselves together in a union of Workers to further the best and highest interests of humanity in fields Religious, Philanthropic, and Educational."

Article I. read:

"This organization shall be called the National Council of Jewish Women."

Miss American: I move to strike out the word National and that we call ourselves the Council of Jewish Women.

Miss Hirshfield of Buffalo suggested the American Council of Women.

Amendment offered, The International Council of Jewish Women. Rejected.

Council of Jewish Women adopted as the title.

Article II., Objects, read:

"The purposes of this organization are: To bring about closer relations among Jewish Women, to furnish by organic union a medium of communication and a means of prosecuting work of common interest, to further united efforts in behalf of the work of social reform by the application of the best philanthropic thought."

Motion by Mrs. Kohut to amend so as to read "by application of the results of the best philanthropic thought."

Miss Richman suggested experiments instead of results.

Mrs. Frank of Chicago moved to amend so as to read, "To further united efforts in behalf of the work of social reform by the application of the best philanthropic methods."

Mrs. Beer offered amendment, "application of the results of the best philanthropic methods."

Amendment of Mrs. Beer rejected. Amendment of Mrs. Frank adopted.

Mrs. Meyer: In our society we have a woman who is not a Jewess. Can't we say among women instead of among Jewish women?

The President: I think the preamble prevents it. But Christian women are not excluded.

Miss Richman: There is nothing in this Article II. that points to religion. Was the omission intentional or unintentional?

The President: I think the suggestion is timely.

Miss Richman moved that Article II. be referred back to the Constitution Committee to report this afternoon.

Mrs. Rosenberg: I should like to state that that point was well weighed, and we preferred to leave it as it is, so that our labors should not be too much restricted.

Motion to refer back adopted.

Article III., Section 1, read:

"The officers of this organization shall be a President, a Vice-President at large, a Vice-President for each State, a Corresponding Secretary, a Recording Secretary, a Treasurer and a Board of ten Directors. The officers shall be *ex-officio* Directors."

Mrs. Rosenberg: The amendment offered is to add one Auditor after Treasurer.

Miss Richman: I think the highest officer of the state should be the State President.

The President: It seems to me that as long as we have no State Federation, the title of President for a State is not quite in place. The Vice-President is not alone Vice-President *for* her state, she is Vice-President *of* the Council. The Vice-President for each state takes the part of the National President in her state; and as *vice* is not anything very attractive, in this case it stands in the state for the same that the National President does.

Miss American: The thought has always been of these officers as Vice-Presidents of the Council for the state. Now in spite of constant corrected proofs the printer has put it in "of the state." You will find in every National organization that there are a number of Vice-Presidents representing their States. Just as soon as there is a State organization, naturally there should be a President of that State. But when the Constitution is properly printed the matter will solve itself.

Mrs. Rosenberg: It is not well to anticipate, but in defining the duties of officers you will find that the duty of the Vice-President is defined, and it is suggested that a Committee on organization be formed in each state with the Vice-President for that state as Chairman of the Organization Committee.

The President: The changes suggested are, Auditor after Treasurer, and after Ten Directors "who shall be elected at the triennial convention."

Mrs. Hamburger of Pittsburg: I would suggest to have a second Vice-President for the National Council, a President, first Vice-President and second Vice-President of the National Council. And I move that there be a second Vice-President at large.

Mrs. Rosenberg: It seems to me that the point has been very well covered in providing a Vice-President of the Council in each State, because in defining the duties of officers you will find that the Vice-President at large will

perform all the duties of the President in her absence, and the Vice-Presidents in their order.

Mrs. Levy of Milwaukee: I think we should guard against having too many officers in an organization.

Motion to add second Vice-President rejected.

Delegate from Washington stated that the District of Columbia, not being a state, would not be provided with a Vice-President.

Miss Richman: Let us amend it, for each state and territory.

Mrs. De Sola of Montreal: How about dominions?

Miss American: I move to reconsider the last vote. In an organization of the size of ours, we have many parts of the country which should be honored, we have many women who ought to be honored, and by having two Vice-Presidents at large we are enabled to do that.

The President: You are out of order. You voted for the motion, and it was lost.

Mrs. Harris of Bradford, Pa., moved a reconsideration of the motion. Seconded. Adopted by a vote of twenty-six in favor and twenty opposed.

The President: We now revert to the original question of an additional Vice-President.

Mrs. Witkowsky of Chicago moved that the amendment to have two Vice-Presidents at large be adopted.

Miss Richman: I second it, provided you make it a first and a second Vice-President at large, and I offer a further amendment, a Vice-President for each State and Territory and the Dominion of Canada.

Miss Hirshfield offers amendment, "for each State, territory, and foreign country."

Mrs. Witkowsky: I accept the amendment of Miss Hirshfield.

Mrs. Hahn of Philadelphia offered an amendment, a Vice-President in every State and Territory and in every country wherein an organization exists. Seconded.

Miss Hirshfield: Make it "every other country."

Amendment adopted "in every State and Territory and in every other country wherein an organization exists."

Amendment for first and second Vice-President at large adopted.

The President: The next amendment is to have the word Auditor after the word Treasurer.

Miss Richman: Mrs. Einstein has something to say, but declines to speak. She thinks, and with justice, that the auditing is usually done by somebody outside of the Board.

Mrs. Rosenberg: The Article will read, "The officers of this organization shall be a President, a First Vice-President and a second Vice-President at large, a Vice-President for each state, territory, or other country in which an organization exists, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor and a Board of Ten Directors. The Officers shall be *ex-officio* directors."

Miss Richman offers amendment, "The officers excepting the Auditor shall be *ex-officio* directors." Seconded and adopted.

Article III., Section 1, as amended read:

"The officers of this organization shall be a President, a first and second Vice-President at large, a Vice-President for each state, territory, or other country in which an organization exists, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor and a Board of Ten Directors. The officers excepting the Auditor shall be *ex-officio* Directors."

Article as amended adopted.

Section 2 read:

"There shall be three standing Committees, a Committee on Religion, a Committee on Religious School Work, and a Com-

mittee on Philanthropy, which shall be appointed by the President. Other Committees may be appointed by the President, as the occasion demands."

Miss Richman: I should like the words "which shall be appointed by the President" to be after "there shall be three standing Committees." That is merely a school-teacher's amendment.

Miss Felsenthal of Chicago suggests Committee on Religious Culture instead of Religious School Work.

Miss Hirshfield: To me the Committee on Religion does not necessarily include school-work.

Miss Amberg of Pittsburg: I think the term Religious School covers the whole ground. Sabbath School is very confusing because I know from experience in our own city that the children will not attend a mission school if we term it a Sabbath school. They think Sabbath is Sunday and not their Saturday.

Mrs. Rosenberg: I move that the Article remain as it is now in the Constitution, with the suggested change in wording.

Seconded and adopted.

Section 3 read:

"The officers shall be elected by ballot at the general meeting."

Add "From candidates selected by a nominating Committee."

Also "There shall be a nominating Committee, which shall be composed of one member from each State represented in the Council, to be elected at the Convention by the delegates from that State. This Committee shall present to the Convention a ticket of officers to be elected."

Miss American: I suggest that if we say that the officers shall be elected from a ticket presented by such a large standing committee, we are cutting off nominations from the floor, which we have no right to do.

The President: You can never cut off nominations from the floor, no matter what your Constitution says.

Mrs. Rosenberg: I have attended the biennial meeting of the General Federation of Clubs at three different times, I attended the Convention of the National Council of Women in Washington over a year ago, and at all those Convention meetings, the nominations come from a nominating Committee, but it never yet has prevented any woman from casting a vote for whom she pleased.

The President: To my mind the one objection here is that it states "a ticket." We should not hamper the Committee.

Miss American: I think the Chairman of the Constitution Committee has not understood me. That we should have a nominating committee I am in favor of, but I do not want the section to say that the officers shall be selected from the names presented by that nominating Committee. I would simply wish to have those words stricken out.

Mrs. Witkowsky: I suggest that this Committee shall present to the Convention a ticket of officers to be balloted for.

Mrs. Rosenberg: I accept that amendment.

Miss Richman: I should like the term of the Directors stated, five Directors shall be elected for a term of three years at each triennial Convention. And I think the word "representing," should be "represented."

Mrs. Rosenberg: It is "represented."

Miss Richman: I should like the words "to be elected" to be made "such member to be elected at the Convention," and I should like further to make it "by a majority of the delegates from that State." And is the member to be elected or selected or appointed by the delegates? Don't you think we could have a better word—named, or chosen, or appointed? I suggest *chosen*.

Mrs. Witkowsky: I would like to ask what you would suggest in the event of any of the States sending but one delegate to the Convention.

The President: She would be a majority.

Mrs. Witkowsky: Suppose there were two, and one votes one way and one the other.

The President: Don't you think that is borrowing trouble?

Mrs. Hamburger: Is it customary to have so large a nominating Committee?

The President: We certainly want to have a large representation from the various sections in the nominating Committee.

Amendments adopted.

The President: Now we have five directors to be elected at a time. Of course, we shall have to have a special resolution to provide for the election at this time. But we may leave this as it stands now, subject to later action. The question is now on inserting in place of "one-half" only of the Directors to be elected at each Convention "five."

Amendment adopted.

Article IV., Section I, read:

"It shall be the duty of the President to preside at the meetings of the National Board and at the general meetings and to appoint all standing committees."

Miss Berg of Philadelphia moved to amend to read "convention meetings." Amendment adopted.

Motion made that the Convention adjourn at 12:30 and reconvene at 1:30. Adopted.

Mrs. Solomon: I also move that a majority of the delegates convened shall have the power of passing the amendments.

Adopted.

Article IV. as amended adopted.

Section 2 read:

"It shall be the duty of the Vice-Presidents in their order to perform the duties of President in her absence. It shall be the further duty of the Vice-Presidents to organize Sections in their several states and to send to the Corresponding Secretary of the National Board a monthly report of progress and work done."

As proposed to be amended:

"It shall be the duty of the Vice-Presidents at large and Vice-Presidents in their order to perform the duties of President in her absence. It shall be the further duty of the Vice-Presidents to appoint committees for organization in their several States, of which Committee each Vice-President respectively shall be Chairman. These Committees shall effect organization wherever possible, assist those sections already formed, and send to the Corresponding Secretary of the National Board a bi-monthly report of progress and work done."

"Each Vice-President shall, whenever possible, attend the meetings of the National Board as member *ex-officio*."

Miss American: I rise to make a verbal change. There is not to my mind in the Council a Corresponding Secretary of the Board. As I understand it, we have a Corresponding Secretary of the Council. The Corresponding Secretary of the Board may be a paid officer, a stenographer. Therefore I suggest Corresponding Secretary of the Council.

Amendment accepted.

Section as amended adopted.

Section 3 read:

"It shall be the duty of the Recording Secretary to keep the minutes of each meeting of the Board and to read them at the following meeting, to make from her minutes an order of business for the use of the President, and to keep all reports sent to her. She shall prepare a written report to be presented at the Convention meeting."

And the proposed amendment, "triennial meeting."

Miss American: I would like to move that in all places in the Constitution where this substitution takes place the Constitution Committee be empowered to change it without taking the time to discuss it here.

Motion adopted.

Section adopted as amended.

Section 4 read:

"It shall be the duty of the Corresponding Secretary to conduct all correspondence of the National Board and to attend to all notices and printing. She shall prepare a written report to be presented at the General Meeting."

And the proposed amendment, "Triennial meeting."

Mrs. Rosenberg: "The Corresponding Secretary shall receive a salary out of which she shall pay the expenses connected with the office" we have left.

The President: I favor a salary for the Corresponding Secretary, but Miss American has declined to accept it.

Miss American: I think that every business woman will understand that when one receives a salary, one is not expected to pay the expenses of the office out of that salary. Consequently if we have any clause on that subject, it should be changed. In any organization, the salary is meant to pay the officer for her work, and the expenses of the organization are not met by her. Very often she will receive a salary of a thousand dollars, while the expenses are ten thousand dollars. Consequently that wording should be changed in any case. Otherwise I am in favor of having it stand as it does. It still remains with the Secretary to choose whether she will accept it or not. Your Secretary begs to explain that in sending her bills, she has not, for instance, itemized thirty-four cents for postage and \$2.34 for typewriting, but she has, for example, sent in a bill of \$10 for postage and typewriting. I should say that such a clause should be in the Constitution for future secretaries to choose what they shall do, but that the words "out of which she shall pay the expenses connected with the office" be stricken out.

Amendment of Miss American adopted.

Miss Richman: I would further like to amend that clause, "The Corresponding Secretary shall receive a salary to be fixed by the Board."

Motion adopted.

Section 5 read, no change recommended:

"It shall be the duty of the Treasurer to collect and receive the dues from the several Sections; to be the custodian of the funds of the National Board, out of which she shall pay only upon the order of the National Board. She shall take and file vouchers for all disbursements of money, and shall keep an account of all receipts, remittances, and expenditures. She shall make in writing a monthly report to the National Board, and shall prepare in writing a full report of the finances of the National Council to be presented at the Triennial Meeting. A bond shall be required of her in such sum as the Board of Directors shall determine."

Miss American: As Secretary, may I make a statement? In spite of this provision, in spite of numberless letters sent to the new sections and old sections, "Send your money to the Treasurer," ninety-nine per cent. of the money comes to Miss American as Corresponding Secretary. May I ask that in future all moneys be sent to the Treasurer?

Miss Richman: Does the Treasurer, or Secretary in place of the Treasurer, receive these dues every week, every month, every two or three weeks, as they come in?

The President: We have an order that they shall be sent monthly. They are sent at all times. The Treasurer is constantly receiving them. Sometimes she does not receive them.

Miss Richman: I should like to amend this that it shall be the duty of the Treasurer to collect and receive the dues from the several sections during the month of November of each year.

Miss American: I rise to a point of order. This is a question that is local, and comes into consideration in the local Constitution. The Treasurer is a national officer, and what she shall receive has nothing to do with what the sections send. Therefore that question can come up this afternoon when the question of sending from the local sections comes up.

Section 6 read.

"The Board of Directors shall have entire charge of the affairs of the organization and shall have power to enforce the Constitution. It shall fill all vacancies that may occur."

Amendments offered:

Add "In the National Board. Absence of a Director without excuse from three consecutive meetings of the Board shall be considered as a resignation from the Board."

The President: May I state that such a thing has never occurred in the history of the organization? There has never been a time when I have sent out notices to the National Board that any Director has been absent from three consecutive meetings.

Amendments adopted.

Section 7 read:

"The Committee on Religion shall consist of five members, three members living in one city, one member at large, and one member a Director of the National Board. It shall be the duty of this section to perfect and submit to the National Board a plan of study of Jewish religion, history, and literature which shall be used by each section of the National Council.

"The Committee on Religious School Work shall consist of five members, three members living in one city, one member at large, and one member a Director of the National Board. It shall be the duty of this section to make the condition and improvement of the Sabbath its special work.

"The Chairman of these Committees shall prepare a written report of the work done, to be presented at the general meetings."

Amendment offered to omit "three members living in one city" and "one member at large."

Miss American: May I ask what it means to say one member at large? I think that the article should read, The Committee on Religion shall consist of five members, one member of which shall be a member of the Board, and that is all.

Mrs. Rosenberg: That is the way it is. It was my mistake in stating it.

Miss Richman: I should like it to read: "The Committee on Religion shall consist of five members, one of whom shall be a member of the National Board."

Mrs. De Sola: May I say "All of whom must keep the Jewish Sabbath"?

The President: I don't think this is the place for it. I think the message which I sent out in the very first report I made was this: Let us leave all religious questions to the quarrels of the Rabbis for the present; we will fight later.

Mrs. De Sola: No, if we are an organization of Jewish Women, then we must do what Jewish Women do, and therefore must keep our Sabbath on Saturday and not on Sunday.

The President: I think the discussion is out of order. And I don't think we can any more settle religious methods than we can settle philanthropic methods for our organization. Let us create a sentiment and feeling, and the rest will follow.

Section as amended adopted.

Section 8 read:

"The Committee on Philanthropy shall consist of five members, three resident in one city, one member at large, and one member a director of the National Board. It shall be the duty of this Committee to study the work of existing philanthropic associations with a view of making practical application of the results of this study. The Chairman shall prepare a written report to be presented at the general meetings."

Same amendments offered as to the preceding section.

Amendments adopted.

Article as amended adopted.

The Convention adjourned to 1:30 P. M.

AFTERNOON SESSION.

The Convention was called to order at 2 o'clock.

Motion made that the reading of minutes be deferred, and that the revision of the Constitution be continued. Motion adopted.

Article V. read:

"Sections of this organization shall be formed in the cities of the United States. Each section shall be governed by officers and a Board patterned after those of the National organization. It shall through its President and Secretary sign the National Constitution and accept the Constitution for local sections."

This section to be amended so as to cover each state, territory or other country in which an organization exists.

The proposed additions to Article V. read:

"Patrons: Any person may become a patron of the National Council of Jewish Women by the payment of Twenty-five dollars annually. This shall entitle such person to all privileges of the organization, and at conventions to all privileges of the delegates with the exception of voting."

"Life Members: The payment of One hundred dollars shall constitute a life membership which will entitle holder to same privileges as those of patrons."

Objection is made to "the exception of voting."

Miss American: May I state the practice of other organizations? The practice is not to allow patrons the privilege of voting. There has been a very careful inquiry made on the subject, and the reason is this. You can readily understand, that if in one city they wish to carry the Convention, all they would have to do would be to get a certain number of patrons and that city could carry the Convention. Now, while the money might be of great use, you can readily see that if it were known that the patrons could in that way carry any one Section, the others might say, "There is no use coming, because we don't have anything to say anyhow."

Miss Richman: I think the assessment is very high. I think there is a large number of people who would be glad to become patrons by whom \$25 would be considered quite an item, and I should like to amend that to ten dollars. I move that that section be accepted as read, substituting ten dollars for twenty-five.

Miss Berg: I would suggest then that we would not say a patron for ten dollars, that we should say a contributor for ten dollars and a patron for twenty-five.

Miss Richman: I accept that.

Miss American: May I call attention to one thing? We have always said we are not a charitable organization. If you use the word *contributor*, you are going to raise confusion through the entire land.

Miss Berg: Would it be objectionable then to use the word *friend* instead of *contributor*?

Miss American: It might be a question who was the greater friend, the ten dollar or the twenty-five dollar person.

Mrs. Hahn: Does the giving of the twenty-five dollars or whatever sum may be decided upon debar one from being a member?

Mrs. Rosenberg: Not at all. Besides being a member, any person may become a patron, but one who is not a member may become a patron. There may be gentlemen who may not want to join the Council of Jewish Women as members, but may wish to join as patrons.

Mrs. Hahn: Why shouldn't they be entitled to a vote then?

Miss Richman: I think I will stand by my original motion.

Miss American: If you will recall Mrs. Solomon's address on Sunday evening, you will remember that she spoke of various things which were not philanthropic. Among others the need to have a fund for Vice-Presidents to organize in their states. I give you that simply as one of the many needs a growing Council like yours has, and we might tell you of many needs by which we might much advance the Council, if we had the funds.

The President: These lists of patrons are very general in organizations like ours. The needs for the patrons have presented themselves very often, when our work has been hampered by the lack of funds. The National Board early

this year passed a vote that the President and Secretary, when the needs of the Council came to require it, might travel at the expense of the Council, always by special vote of the National Board. I travelled at my own expense for one year nearly for the Council. Of course it was a great pleasure to me, I went incidentally as I was visiting one place or another, and I would always stop at places *en route* where I thought I might do good. The Secretary has done the same thing. When your Secretary was visiting New York two years ago, she made it her business to visit a number of sections at her own expense. Our Council has grown to assume importance. It should not be the case that we go when we can or when we please, but that each officer should go when it is her duty. Now an organization which is self-respecting should not treat its officers as if it were a pauper. It should pay their expenses. And I thought therefore that patrons who would provide a fund enabling our Vice-Presidents to travel would be a necessity. I know that we should have asked Vice-Presidents to travel, but we did not feel that they should travel at their own expense. Some have, Mrs. Beer of New York, Mrs. Hirsh of Georgia, Mrs. Nussbaum of Indiana. And I hope we shall pass this, although we may not get any patrons. An amendment has been offered, Ten dollars instead of Twenty-five.

Mrs. Hays of New York: I think that it would be wiser to make it ten dollars.

The President: On what ground did you make it ten dollars, Miss Richman?

Miss Richman: Because I think it would be very much easier to get five patrons at ten dollars each than two patrons at twenty-five dollars each.

Mrs. Levy: I cannot understand why any one that wishes to contribute in this way whatever he wishes to contribute, cannot be considered a patron of the society.

The President: But you will agree we would have to put the limit somewhere. Any one paying a dollar may be a member.

Mrs. Hays: And I think it should be a stated sum, but make it large enough to be worth while.

Miss Felsenthal: I think there ought to be at least two sums, for many can give only ten and some may be willing to pay twenty-five.

Miss Richman: If there is a question of having two grades, what is customary in New York City is to have patrons and donors. I think that puts it again on the same platform as eleemosynary institutions, and I don't want to go there. If I may amend my own amendment, it would be any person may become a patron by the payment of Ten dollars or more annually.

Amendment adopted: "Any person may become a patron of the Council of Jewish Women by the payment of Ten dollars or more annually."

The paragraph covering patrons adopted as amended.

The paragraph covering life members adopted as proposed.

Article VI. read:

"The due for membership in a section shall be one dollar annually, one-half to be paid into the Treasury of the National Board. Out of this money the salary of the Secretary shall be paid and such contingent expenses of the National Board as may arise. Out of it shall also be paid the expenses incurred at the general meetings and the expenses of delegates from the National Board to the general meetings."

Mrs. Schwab of Cleveland: I wish to speak on the subject of the membership. I speak here in the interest of our Home Councils, and in the interest of the National Council, or rather of the Women's Council, as a whole. We want our Council to grow proportionately with the hold it is taking on the different members who have had the pleasure of

being united with it so far, and the influence it is making felt among others who are not yet affiliated with it. I speak on this one dollar membership fee. It seems small and is small, as compared with the many outlays we have annually which eclipse that. One-half of this dollar is to go to the National Fund. Fifty cents a person is a very small sum. It is a penny a week, as it were. But people are not in the habit of dividing things that way. We rather mass things together, and I say it is in the interest of this Council to lower rather than raise the fees. I say it is in the interest of the Council, because it acts adversely to the forming of large sections. One hundred members means fifty dollars sent out of the city, two hundred, one hundred dollars, and as we have five hundred members, and I expect the pleasure of reporting six hundred by next May, it will mean three hundred dollars cash money sent out of our city to headquarters. It need not reduce the finances of the Council by reducing the individual membership fee or rather that portion sent to headquarters. You will find your councils grow more rapidly. The ladies here know what difficulties we have. I make no secret of stating it, the great difficulty is that our members do not like so large an amount of money to go out of town. We wish to accomplish all the purposes laid down in the Constitution, and in order to do so we need the strength of numbers. I am sure that I am not overstating it, when I say that to-day in Ohio alone you could raise three thousand members, if it were understood that there is rather a reward for amassing members than the contrary. If we thought that by having one hundred members, there would be the same sum sent to headquarters as by fifty members, the hundred members would be soon brought together. The provision made to-day of the \$10 patron fees will do away with the needs. I can imagine what they must have been in the last two or three years with the small Councils. You know it takes much longer to lay the original foundation than to build on it. Your foundation is laid, and with the hold the Council has on the women of the country, there will be no difficulty in

forming very large sections, if you make some change in the amount of dues to be sent to you per person. I don't know that I am prepared to recommend a *modus vivendi*. I think that it may be done in this way: from fifty members so much, from a hundred so much, from two or three or four hundred, and so on. And I think the Vice-Presidents in their sections will agree with me that they have found that a stumbling-block in large sections.

Mrs. Solomon: As one of the original members of the Constitution Committee, I want to say that this point was very carefully considered. I see the force of all that Mrs. Schwab has said. I know that it is the truth. It is a difficulty that we have been combating right along. It is one that presented itself in Cleveland, because they had a very large membership, and they were doing a great work, and they needed their money, and I can readily see the objection to sending money from one place to another. But you lose sight of the National idea, which I begged you to consider. You have no National organization, that is, outside of your Board. Your National Board is your representative. I am continually forgetting how we have grown. Your Board is your representative. Your Board can do just as much as it can do, and a lack of funds will hamper it seriously. We have been able to lay out the plans for every Section, we have provided you with the programs, we have sent you a list of books, we have sent out pamphlets on philanthropy which gave you suggestions of the way in which you were to work. We are going to keep on with that. Now just as your local sections are hampered by a lack of funds arising from your sending away your money, just so your Board will be hampered, if you do not give us enough money to work. The local sections can raise money for their needs. The Board cannot. We cannot, for instance, give an entertainment in Chicago under the auspices of the Board and say it is intended for the uses of the Council throughout the country. That we should not do, because we must consider our local needs. The Board of this Council has no business to come before one community

and ask that it raise all the funds. I readily see that it is an objection, and when we will have grown, as Mrs. Schwab says, when we may claim or count say ten thousand members we can very easily get along with less money. The money from the patrons is to be used for the Vice-Presidents rather than the Council fund. Now, where you have 125 or 130 members you send to us \$60 or \$65 annually. You can raise \$60 very easily. Of course you have money to raise otherwise, but you raise so much money, you can raise \$60 more. I don't want to press this point, because I have just as much interest in this organization as is consistent with the interest of the sections. But if you take away our funds, if you hamper the Board in the use of money, you hamper your own work, because you cannot grow. The W. C. T. U., our friends, have been working for years and years, they are an old organization, they have hundreds of thousands of members, and every member pays thirty-three and one-third per cent. to headquarters.

Miss American: I think it is thirty-three and one-third per cent. to the main organization, and ten per cent. or more to the State organization, and that leaves very little for their own local needs.

The President: When you are arguing this point from your own local needs do not forget that you have a still broader duty to the National idea for which you must make some sacrifice.

Miss Marks of Cincinnati: Since our Constitution does not allow us to use the money in the Treasury of any section for any philanthropic or other purpose, what would be the use of hoarding it in our local treasury, where it is not needed, and keeping it from the National treasury where it is needed? We don't need any money in the local sections except for stationery and such purposes.

A number of delegates: No, no.

Miss Marks: If I understand it correctly, the Constitution does not permit us to use our money in the Treasury for any philanthropic purpose.

The President: Miss Marks, it does not forbid it.

Miss Marks: But anyhow, why should we keep that money, when it is needed so very much in the National Board to support the work of the Association?

Mrs. Miller of Memphis: If we are willing to share with the National organization, it shows how generous we are, because we have many things to pay, and how are we going to do that if we send everything to the National Board? Our members in my experience object to being taxed continually for postage stamps.

Mrs. Kohut of New York: I don't know where the lady that spoke before Mrs. Miller comes from, but it must be an ideal city, if they don't want any money for their local needs. I can say for New York, that we need a great deal of money in our local treasury. We all know that the Council in each section does, as it were, assume a local aspect, that is, it is looked upon mainly by the residents of that city as a local organization. The people among whom we live don't recognize that we have to send part of our money to Chicago. Consequently if we do some philanthropic work, we are looked upon as a philanthropic organization, and the cry is, you are coming to us all the time. We have a constant demand for printing and stationery and other expenses, which must be met by our Treasury. In New York City we have had lectures each winter, which have cost us a great deal of money, the expense of which will be met by the Board. How long they will be willing to meet expenses of this nature I don't know, but I think it looks dangerous for the Council. A great many women are complaining already. Of course, it does handicap us very much in our local Board not to have the money we need, and therefore I had hoped—and I am very glad the question was brought up to-day—that in providing for patrons or friends, some provision could be made to replete the National Treasury so that the local Boards might have more than fifty per cent. of their dues.

I can give one example: we lost one member of our Board, an exceptionally worthy woman, who resigned from the Board during the first winter's work, because she was assessed in the Board. They assessed themselves \$1 to meet some outside expense, and she said, "If we are going to be assessed all the time, I cannot afford to work with you." And therefore we must to-day, I think, in adopting this Constitution, devise some other plans for repleting the National Treasury.

The President: I fully agree with you in everything you have said. But you speak of the patrons. The patrons are in the future. What is the National Board going to do if it gets no patrons?

Mrs. Kohut: This Constitution is in the future also.

Mrs. Rosenberg: I should like to make one statement. Further down in the Constitution you will see that a provision has been made by which it can be amended at any time by a two-thirds vote of all the sections. You stated what I was about to state, that our patrons and life-members are in the future, and we hope very soon, within the next three months, to have so many of them that it won't be necessary to assess the sections, and whenever that does happen it will be time enough to amend this. In Pittsburg, which I represented before I went to Philadelphia, lectures were given also, and we had some very excellent and able lectures right in the line of our work, but when lectures were undertaken, it was put to the entire vote of the section, and they were asked, "Will you raise a special collection for this, or will we have it on the ticket plan, each member subscribing herself for a certain number?" If that could not be done, we did without the lectures. And other things were done in the same way.

Miss Sale of St. Louis: As a representative from the Council of St. Louis, I feel it my duty to speak their sentiments. They asked us please to be just a little bit slow about making any trouble with regard to sending fifty cents, al-

though they were almost unanimous. They said to us, "Listen to the report of the Treasurer, then if you feel it your duty to speak, speak." I remember that there is about \$1400 at present in the treasury. I have learned from the Recording Secretary that that money will be expended after everything has been paid for. We must remember that these Conventions we shall have only once every three years, and we won't have those expenses every year. The principal part, I think, is this. Almost every person who has been approached to join the section in St. Louis has said, if more money would remain in the city they would join. The Council has not forbidden us to do philanthropic work, on the contrary it is our duty to do it, and if you leave the money with us we will do it. I propose therefore that we lessen the dues, say from fifty cents to probably a quarter, whatever may be the sense of those here. Again, I should ask this. They say that the money the Board gets they have use for, and one use is that the Vice-Presidents shall travel around and form new sections. Why can't that money be left to the cities or the States, and why cannot the Vice-President of the State call upon her own treasurer if she wants to form sections? If you form twenty sections in New York, you are going to have more members, and you probably have the money to form them. In St. Louis the Vice-President will not have a chance to form so many. So it seems to me that it would be advisable for the growth of the sections that the dues be reduced. It seems to be the almost unanimous wish in our little town of St. Louis that we shall not send half of the money out of the city.

Mrs. Benjamin of Denver: We all must realize this fact, that we are a part of the National Board, and we know that it needs money. But the sections make up the Council, and what is of interest and what is of the greatest advantage to the sections is of the greatest advantage to the Council at large. This constitution is made for the future, and we expect to have a great many more sections and a great many more members. In consequence, if the dues are lessened that go to headquarters, they will be able with increased numbers

and increased membership to do the work in the future as well as now with less percentage sent to headquarters. Furthermore, as has been said, the main expenses are for Convention purposes, and the Convention will only be held once in three years. Printing a large number of pamphlets can be done at almost the same expense as a smaller number. The idea is not to send too little to the National Board, but to send a certain rate to the National Board, it seems to me in proportion to the number of members of each section. I am not prepared to make a motion, because I also was instructed by the Denver section to favor a decrease in the amount of money sent to headquarters, but I do think that for a certain number of members fifty cents should be sent, and above that a less proportion. But it does seem a great deal, when you have a membership of 500 to send \$250 out of the city. Every section has expenses that are not merely for stationery. We have to pay rent. We belong to the State Federation, and are taxed a certain amount for that. And it does seem to me that this question shall be settled that we shall send fifty cents for a certain number of members and a less amount for those above that number.

Miss Sommerfeld of Baltimore: Mrs. Benjamin has expressed the sentiments of Baltimore. We have not used our money for philanthropic purposes, but even with the amount on hand, we have not had enough to cover the necessary expenses.

Mrs. Levy of Milwaukee: In spite of what I have said to my Council, they still feel that too much money is sent out of the city. And you suggested before that we could raise money in our sections. But I wish to state with regard to our city that it is very hard to raise money, unless it is for a philanthropic purpose.

Miss Felsenthal: I am going to tell you something in confidence, that we in Chicago have the same trouble. I happen to know all about the proceedings since the last

election on the local board. I think that there are a great many difficulties to be obviated, and though I think the machinery will be simplified as the Council becomes older, the older we become the more we will want to do.

Miss Richman: May I ask how large is our membership now?

The President: I want to remind you of something that has been forgotten, that while you object to sending the amount, the amount is very often not forthcoming.

Miss American: The paid membership is only about 3300. The claimed membership is about 4500. Last year we had 2671 members, but up to the fifteenth of November only about six hundred of those members had paid their dues, and the other money is from new sections.

Miss Richman: We have now a claimed membership of 4500, and thanks to this Convention it will be growing. I don't think that it will be long before it is five thousand or more. In a society that has a paid membership of, we will say, four thousand, \$6000 go to the National Board in the three years before the next Convention. I think that a society that is growing might manage on less. In order to bring this thing to a head, I move that Article VI. be amended to read as follows: "The due for membership in a section shall be one dollar annually, thirty cents of which shall be paid into the Treasury of the Board."

Miss American: I have waited to hear the expression of the Council, because it seemed to me the Convention was held to hear the expression of those who before this time had not a chance to express themselves. I feel with many members that have spoken, that in the future the percentage of dues sent to headquarters should be lower. I feel strongly that for the present it should not. The money in the Treasury at present is there for the reason that the President and Secretary have done their own correspondence. They have not had a stenographer. Now, if all our sections will remember that all the letters they write cost

five cents for stationery and postage and twice as much for a stenographer, they will realize that they themselves can help to cut down expenses. But you must remember that our country is very large, that if you go from one place to another, the expenditure for railroad fare is sometimes very heavy, and if we are going to cut down our dues for the present, when our country is not organized as it should be, it will be impossible for your President to go to the places to which she should go. So far as literature is concerned, the first thing naturally that would have to be cut off would be that. I think that it would be almost a unanimous feeling that the publication of that should be continued. You forget another thing. Our constitution says that the dues remaining in the Treasury shall pay the running expenses of the Sections. Lectures are not running expenses. They are very good things, and we need them, but they are not running expenses. The National Board cannot raise money in the city in which it lives. I ask you this question. If the members of the section refuse to be assessed for local needs, will they be willing to contribute toward the National needs? I question it. Another thing, in regard to patrons. For three years your President has acted as book-agent. She has four hundred copies of the "Songs of Zion." We have expended about \$50 for printing advertisements besides the personal outlay of your President for sending them to the various sections, asking them to purchase this book for the benefit of the National Treasury. I think we have sold three books. I ask you again whether you think the people will come forward so generously. When we have enough patrons to pay our expenses, I should be the first to offer to reduce the expense, but I beg you to consider carefully and to leave enough money in your treasury not to hamper your work.

The President: I will say about the "Songs of Zion," that they were published as a souvenir of our Congress. We issued a thousand books, and those books were subscribed for before they were published. We yielded to a general

demand and issued another thousand. We sold nearly all of those, and it was after we sold the books as a Congress committee that they were turned over as assets to the Council. They never were an expense to the Council. We published them at our own expense. Miss American has used it as an argument to show that we cannot appeal to the generosity of patrons.

Mrs. Hahn moved that one-third of the dues be sent to the Board. Motion seconded.

Miss Felsenthal: That seems a great concession to make, thirty cents instead of fifty, or thirty-three and a third. With six hundred members it will only give you \$100 additional. In a city like New York that is nothing. In a small town the smaller proportion will go just about as far. So you are hampering us and not helping yourselves.

Mrs. Kohut: I wish to say that while I was one of the first to second Miss Richman's motion, that is, to give thirty cents to Chicago or the Board, I am quite ready now to yield to Mrs. Hahn's generosity. I think it will not leave us very poor, and will perhaps make the Board very rich. Miss Felsenthal has said, "a city like New York." Of course, that is the general cry all over the United States, a city like New York. But while we have a city like New York with more people who are ready perhaps and able to give, we have twice as many who are very, very poor, and need our help just as much as the smaller cities. And therefore I beg to take exception to the comparison with New York City. We who live in New York know how much we need to make the Council grow, and in order to foster the growth of the Council in this city we need a great deal of money, because we have another city to recognize, and that is the city down town, a district that is perhaps larger than a great many of the small cities represented here to-day, and therefore, while I yield to Mrs. Hahn's generosity, I only want to say that I do so because I think it is perhaps the right thing to do.

Miss Berg: I believe that the ladies are losing sight of the religious element of the National Council altogether. You lose sight of the religious necessities in small centres. We want to reach small centres. We should work for propaganda in small centres. We have no ministers, our children have no Sabbath schools. It is into the small centres we want to send our Vice-Presidents, and the National Council needs the money more than the sections. To me the religious purposes are predominant and not the philanthropic. The philanthropic will come, they are good, and in time will come. We have had papers on the centralization of charities. In Philadelphia we have found personal service impossible, unless we are a branch of the United Hebrew Charities. We accept no family that is not sent to us through the charities. If the National Council is going to take up that work, you are only duplicating it. It seems to me that in your central Bureau you have a magnificent United Hebrew Charities here. Your work ought to be done under them, and I think if we reduce the fees of the National Council we are only hampering the work.

The amendment that one-third of the dues be sent to the Board is adopted.

The article as amended was adopted.

Mrs. Rosenberg moved that the business in hand be suspended until after Dr. Morais of Philadelphia had addressed the Convention.

Motion adopted.

Dr. Morais: My dear sisters in faith, it is an unexpected honor and an undeserved honor that now has been bestowed upon me. In connection with your meeting I say this: That four years ago no one would have dreamed of such an event, of women of my people from every section of this country coming together for a high purpose, in order to kindle again a spirit that had nearly died, and put a new spirit into the dry bones of Judaism. It is a great event in the history of Judaism in America, and it may spread still further.

I am free to say that I am pleased. I may have been prejudiced perhaps, but it is a fact that I had entertained a disparaging conception regarding the religious tendencies of my sisters in faith in the far West. I thought that they were so lukewarm, so derelict in the observance of their religion that their homes would cease to be recognized as Jewish and their children would cease to be Jews, and having no precept nor example in their own immediate homes, they might seek elsewhere religious instruction, and finally they might drift into the Church. Now I have no prejudice against any human being; let him be a Christian, a Mohammedan, Chinese, Japanese, a heathen, it makes no difference to me, he is a creature of God, and if I can do him good, I do it with the greatest pleasure, even to my own discomfort. But I say this: I am a Jew. My father and mother were born into the Jewish Church. My grandfather and my grandmother were born in the Jewish Church. I am a servant in the Jewish Church. I am paid to teach Judaism, and I would be a traitor if I turned away and looked away with nonchalance from the action of my fellow-believers. I feared that some in the far West had pretty well gone, but I was assured by correspondence and by word of mouth that they are alive again, that a new spirit moves them, that they are determined to stand by Judaism, and fight with spiritual weapons for Judaism. Now, my sisters in faith, since you have given me the privilege of speaking a few words, I beg of you to stand by the old flag, not to allow it to be trampled upon, but stand for your religion. And in order to stand for your religion, you must understand what religion is, what purpose it accomplishes, what the spirit of the religion is. Going to synagogue is not to be a Jew, giving and contributing to the charities is not to be a Jew or a Jewess, but we must go to the very source and there draw from the fountain of living waters, and that is the Bible, well understood.

I may take the liberty of adding one word more. I was somewhat surprised this morning in reading the Philadelphia Ledger to see that my name was brought up yesterday

in connection with a Bible recently compiled. Let me say it in all honesty and perfect candor. I admire the man who wrote the Bible. I think he is an honest man. I think he means well, and when he sat down and wrote that Bible he intended to do good. But I regret to differ with him entirely. Now, if you take the Bible, you begin to dissect, and you say to your son or daughter, "Look here, the book of Deuteronomy was not written by Moses, the Book of Deuteronomy was made up during the time of Manasseh, the king of Israel, because the Bible speaks of the worship of idols, and everybody knows that Manasseh was addicted to idolatry." Is that an argument to place before a child? Because Manasseh was addicted to idolatry, therefore the Pentateuch, and especially the Book of Deuteronomy that inveighs against idolatry, was written in the time of Manasseh? By whom was it written? Again, that the dietary laws were not enacted until the time of Ezekiel. Now if you begin to start from that point, that the Bible is a conglomeration, written by no person can exactly tell whom, where is the religion of Moses? Why should I believe that we are prohibited from partaking of forbidden food, if it is not in the Book of Moses? Why should I heed the commandment of somebody I don't know? We were taught, for instance, though of course it is not very essential in our religion, that David, with all his faults—and I don't lessen them, he was a very faulty man, but let him that has no faults throw the first stone—wrote the Psalms and that another wrote the Proverbs. It has been handed down from time immemorial that by the David whose psalms we read we mean that David who provided the means for raising the Temple, that he was a great poet, and a great musician, and a champion of Judaism, who with all his faults loved his religion. Why should we believe, as Mr. Montefiore does, and with him many, that he perhaps never penned one line, not even the 51st Psalm, where he speaks of the great city, and that Solomon, who was brimful of faults—I admit that—never wrote anything, never wrote even that pastoral song of the Canticles, but somebody else

wrote it in the time of Herod, and that the book of Ruth was written in the time of Ezra?

I desire you, as the humblest among your people, I beg you, to study the Bible, but not to be biased by any one. Judge it with your own mind. Judge whether it is possible that we, who have lived so many centuries, have been deceived all along, and only now a higher criticism has come to give us light. Was no learned man among us? Have we not produced philosophers and critics? Why, Ben Ezra was a great critic, and many others like him, but they would not have dared to say that Moses did not write the Pentateuch and that the Book of Deuteronomy was compiled by some unknown hand in the time of Manasseh.

Now, my dear sisters in faith, study the Bible and look at it with the eyes of your understanding. Be not biased by any one. And if you are in doubt, ask those whom you consider capable of answering. Of course, I don't expect to be so privileged. But you have here in the City of New York many, I think, that share my views. I hope you will not limit yourselves to the work of philanthropy. Philanthropy is inherent with us. Philanthropy is in the character of Abraham who opened the doors of his tents for all the strangers to come in, and it was the same with Isaac, who, rather than quarrel with his heathen friends, made peace with them and gave them gifts besides. So philanthropy, charity, good will is inherent in our religion. But the work now before you is to study to become Jews and Jewesses in spirit. Study to show the world, the millions of our Christian neighbors, that we desire as Jews to mount high; to the heights of spirituality, not of materialism; not to sell our souls for money, but to teach our children that we are the educators of mankind—those who have given light to the world, and will exist eternally for the purpose, because God has a purpose, and we would not have been left here if the Almighty had not intended us for a high purpose, for the education of all His creatures, the children of God.

Miss Berg: Before we go on, I want to ask a question as to membership. Is there any possible way whereby we

could bring organizations in as members of the society? Cleveland has been very fortunate. We of Philadelphia cannot succeed. The individual organizations love their own societies too well to lose their identity. But we feel we could broaden our work if we could have existing Jewish societies represented. But what to do about fees or dues, and how to limit the representation, are questions I would like this Convention to decide for us.

The President: I want to speak on that point, because it is one that has come up before. I would think it extremely precarious to attempt a matter of that kind at this time. I think that the National Council itself must remain the central body, one constitution, one method of work, for the present. I think that we must wait a little longer before we attempt affiliation, if we don't wish to be swamped.

Article VII., Section 1, read:

"General meetings of the organization shall take place biennially. They shall be held at such place and time as shall be decided by the National Board."

Amendments: Substitute "triennially" for "biennially."
Add

"unless otherwise ordered for special purposes by the National Board, and voted for by a majority of the Sections composing the Council of Jewish Women."

Adopted as proposed.

Part 2 of Section 1 read:

"Each section of the National Council shall send to these meetings the President and one delegate or their proxies. Each section shall be entitled to two votes. The voting members shall be the National officers, viz., President, Vice-President, Corresponding Secretary, Recording Secretary, and Treasurer; and the President and delegate of each section or their proxies."

Amendment "Vice-President of States."

Also add:

"All members shall have the privilege of proposing questions and entering discussions at the Conventions, but not of voting. The Directors in the National Board and the Chairman of Com-

mittees appointed to report at any annual meeting shall be members of the Conventions and entitled to introduce motions or vote."

Miss Richman: I move to amend by inserting before the word Vice-President in that section "first and second."

Miss American: Would it not be wise to put in there "not of making motions nor of voting"? I move to insert that.

Motion adopted.

The other amendments adopted.

Mrs. Kohut: I have an amendment to offer to that Article. It reads, "Each section of the National Council shall send to these meetings the President and one delegate or their proxies. Each section shall be entitled to two votes." It seems to me that in view of the fact that there are a great many large cities with larger interests than the interests of small cities, it would be only just to the larger cities that they send delegates in proportion to the number of their members. A city like New York or Cleveland or Chicago has more interests in a Convention, I don't say greater interests, but more interests, larger needs, than a city like some of the small cities here represented. I would not for a moment reflect on the importance of the Council in small cities. They need the Council as much as and perhaps more than the large cities do. But I think that in a Convention a large city is entitled to more votes and a larger control than the smaller cities.

The President: When we came to this clause we considered it very carefully, and we felt that such a representation as Mrs. Kohut speaks about was very just, but we felt it would not always be carried out. For instance, in Chicago where we have six hundred members, and where we might have the privilege of sending delegates, we still might not send them. New York with its large membership, if our Convention were held next year in the far West, might not send them, while some small section might send

a larger proportion than the large cities. We followed the example of two bodies in this, first the United States Senate, in which every state, even the magnificent state of New York, has no greater representation than Rhode Island. We followed the example of the National Council of Women of the United States, where the bodies like the Temperance Women and the bodies like the Suffrage Women had no more representation than the National Council of Jewish Women, which is the smallest body in that organization. Furthermore we followed the example of the State Federation; in the State of Illinois a few large organizations could positively swamp that Federation. They gave like representation to every club, large or small. And I give you these examples, not to bias you, but solely to show you our reasons.

Mrs. Rosenberg: I was present at a meeting of the General Federation of Women's Clubs when the same question came up, and it was voted then that if every club in the organization had two votes the meeting was manageable, but if more representation was given, it would soon appear that no hall in any city would be large enough to contain all the delegates who wanted to attend, nor would it be possible for any Chairman to manage such a Convention.

Mrs. Benjamin: I only wish to state that if New York, for instance, has a larger vote, say four probably to a Convention, it would see that those four would go. And it does seem to me that this organization would not grow so large as to be unmanageable at a Convention, that we ought to have something like an electoral college representation as to membership.

Miss American: As Corresponding Secretary I would like to state that since these amendments were sent out, I have been in receipt of dozens of letters from the small sections saying that they would not send anybody to the Convention because they would be outvoted. Let us for once profit by the experience of other people. Let us copy the Senate, and not the House of Representatives. When we

get large enough we will have both. Let us at least keep it as it is once more, and if we find it impracticable, we still can change it.

Miss Felsenthal: I think that every section that has up to two hundred members ought to be entitled to two votes, whether it has ten or two hundred.

Miss Richman: I move that the word "standing" be put in before Committee.

Motion adopted.

Section adopted.

Section 2 read:

"The National Board shall hold meetings monthly. Special meetings shall be held at the call of the President or of any two members of the National Board. Seven members of the National Board shall constitute a quorum. The deliberations of this organization shall be governed by Roberts' *Rules of Order*."

Mrs. Rosenberg moved to defer voting upon this section. Motion adopted.

Article VIII., Sections 1, 2, and 3 as in the old constitution adopted.

Article VIII., Section 4 read:

"Local sections shall carry into practice the plans of the Committee on Religion and Philanthropy."

Amendments proposed: Add:

"Standing" before "Committee" and change "Committee" to "Committees" and omit "Religion and Philanthropy."

Miss Berg moved to insert "as far as practicable."

Miss American: If you add the words "as far as possible," you open the way for every section to say that it cannot carry out these provisions. If you leave it as it is, though it stands to reason that New York and other cities cannot carry out the provisions in the same way, something will be left to discretion.

Amendment withdrawn.

Section adopted as proposed.

Article IX. as proposed adopted.

The President: We now revert back to Article II. which was deferred for consideration.

Miss American: I offer a suggestion. Would it do to add "to further united efforts for Judaism and in behalf of the work of social reform"?

Miss Richman: I don't think the point was in regard to religious study, I think it was the question of maintaining everything Jewish, and I don't think there is anything here that indicates it.

Mrs. Hahn: Could it not be the "means of prosecuting work of common interest to us as Jewesses"?

Miss Sale: I think that this Article is best as it stands. I think that it is broader than anything we could add to it could make it. And in our own section we were prevented from joining the State Federation on account of that word referring to us as Jewesses.

Mrs. Kohut: I take objection to that. If the word Jewish or our religion is going to prevent our getting into any State Federation, let us put it in. We are a Council of Jewish Women.

The President: I don't think that would make any difference at all. If we are debarred in some States, we are not debarred in others.

Miss Sale: It is not because we are Jewesses. If the word Catholic or Protestant or anything else were used, it would be the same.

Mrs. Kohut: No matter. Let us not sail under false colors. This is a Council of Jewish Women. Let us put it into our Constitution, and into our preamble, and everywhere.

Miss American: I beg to state that unfortunately the State of Missouri has decided to bar religious organizations.

So far as I know every other Federation invites us most cordially, and the Directors of this organization have always stood on the word Jewish and religious, and have stated to the officers of the Federation that if they were to come in on their literary side, they would refuse to come in.

Mrs. Schwab: I would like to state that the President of Sorosis herself came to our meetings and requested me to ask our organization as a Council of Jewish Women to join the State Federation. I said that I thought it would come with better grace if she would present it personally, and she came to our meeting and particularly invited us.

Mrs. De Sola: Why shouldn't we say Jewish Women? To me it is not a compliment, quite the contrary. Why shouldn't we say Jewish Women?

Mrs. Ruskey of New York: I want to say that our platform at present is so broad, if we broaden it further we will broaden ourselves out of existence, and I would like something that will narrow it down a little bit and define the lines on which we are working. We are all working very vaguely and in the dark. We are Jewish Women. We want to work and act and live as Jewish Women.

Miss Richman: I move that Article II. read as follows: "The objects and purposes of this organization are, to serve the best interests of Judaism, to bring about social relations among Jewish Women, to furnish by an organic union a medium of communication and a means of prosecuting work of common interest, to further united efforts in behalf of the work of social reform by the application of the best philanthropic methods." The amendment being "to serve the best interests of Judaism" as the first object of the organization.

Motion adopted.

Article as amended adopted.

Miss Berg moved that the Constitution as a whole be adopted.

Mrs. Lowentritt of Oil City, Pa.: Wasn't there something in Article VII. laid over?

The President: Mrs. Lowentritt is right. Article VII., Section 2.

Mrs. Rosenberg moved amendment, "the National Board shall hold meetings as they shall decide. Special meetings shall be held at the call of the President or of any two members of the National Board."

Motion adopted.

Miss Richman: I want to know whether there are any restrictions as to who shall be elected as a Director, as a member of the Board, or as an officer.

Miss American: There is nothing in the Constitution to restrict it any way.

Miss Richman: Is there anything declaring that they shall all live in one city?

Miss American: No.

The President: I shall state that the nominations and elections at this election will be governed by the old Constitution.

Miss Berg moved that the Constitution be adopted as a whole.

Motion adopted.

The President: We now come to the consideration of the local Constitution, and I request Mrs. Rosenberg to take the chair.

Preamble as in the old Constitution adopted.

Article I. as in the old Constitution adopted.

Article II. of the old Constitution read, and on motion the same amendments were adopted as to the same Article in the National Constitution.

Article III., Section 1 read.

"Any woman may become a member of this association by sending her name and \$1 to the Secretary and signing the Constitution for local sections."

Proposed amendments: Add "initiation fee" after "One dollar," substitute "a Section of the N. C. J. W." for "this association" and omit "and signing the Constitution for local sections."

Miss Hirshfield of Buffalo, N. Y.: I want to know if that initiation fee is generally understood, that members must pay a dollar in addition to the dues?

Mrs. Rosenberg: Certainly.

Miss Hirshfield: It seems to me that one of the purposes of this society is to bring into affiliation with us not entirely but particularly those who are left out from most things because they haven't sufficient money to join. Now if you ask \$2 the first year, that is going to be a very serious mistake.

Miss American: I rise to a question of privilege. It is not intended to have \$2 at the first. The interpretation is, and this instruction was sent out from the Board, that the dollar initiation fee should cover the first year's dues.

Miss Hirshfield: I can see no necessity for wording this as it is, and why it should not say that the member joins by paying \$1 as before.

Mrs. Kohut: If, as the Secretary has just said, something is understood, I move that nothing be understood in this Constitution. Let us state it very carefully and plainly that there is to be no initiation fee, if that is the intention. And if it is intended that there is to be an initiation fee besides dues, I for one shall protest.

Mrs. Rosenberg: This initiation fee was to cover a particular point that came up in the Philadelphia section and in other sections with which I have had a great deal of cor-

respondence, and that is this, that when a member joined the Association in February, she objected to paying \$1 dues for that year and then paying again in May. Another point that the Committee wished to cover by adding this initiation fee was this. Sending one-half of the dues to the Central Board depleted the local treasury, and the expedient of an initiation fee was particularly thought of in connection with new sections which have greater expense at the start.

Mrs. Beer: I think if a member joins two or three months before the fiscal year ends, we can in all charity allow her to pay her dues when the fiscal year begins.

Miss American: Let me say again in explanation now, as Corresponding Secretary, for which I beg the indulgence of the House, that without the payment of the dues it is impossible for the Society to go on. The Board made the ruling last year that should any one come in after February, the dues should be considered as payable for the following year, and that the Treasurer should give credit to the following year. But when they came in in December, they claimed the same privilege. But they wanted all the printed matter, and everything for which we had any expense. And in order to avoid that, the Board ruled that the first payment should be considered in the light of an initiation fee, and the second as the due of the ensuing year. It was in pursuance of that recommendation that I as a member of the Constitution Committee was instructed to forward this, and I supposed it had been so printed.

Miss Richman: I want to say that annoyance, confusion, and bad blood have been created through this sum of a dollar. Although it is very insignificant to some people, it is of importance to others, and the principle involved is just as serious as though it were a hundred dollars. I think the mistake, if I may be permitted to call anything that our Central Board has done a mistake, has been in stating the fiscal year to begin in May. In May we end our work

practically in the Council excepting some stray ends of philanthropic work kept up during the summer, but the real Council work is over, and does not begin again until the end of October or November. Now suppose we get in a new member in April, just the last meeting—we manage in New York to get members at every meeting, we get in some in April. She is assessed immediately, and gets nothing out of it for six months. I think that if the beginning of the fiscal year were moved to the fall, we could get an army of recruits in the summer, and in November we should assess every member. If she comes in during the winter, she comes in on the understanding that she comes in as of the first of November. I think if you will do that, you don't need any initiation fee, and if you will agree that when we come to that clause providing for the fiscal year it shall be changed to October 30th or November 30th perhaps, then I offer this motion, that the entire matter of the initiation fee be omitted altogether.

Miss Sommerfeld of Baltimore: I think that the dues should be collected in October or November.

Mrs. Rosenberg: I think that is the experience of every section.

Miss Hirshfield: I wish to say that we have done that, and it is working beautifully.

Miss Richman: I move that the section read "which initiation fee shall cover all dues to the first of November next following."

Miss Berg: I think that is unnecessary, and I offer an amendment to let this article stand as it is.

Mrs. Kohut: I fully appreciate the clause Miss Richman wishes inserted, but I think it will complicate matters very much. I think it would be wiser and simpler to leave out the initiation fee entirely. I move that that Article read, "any woman may become a member of this association by sending her name and one dollar to the Secretary as dues

for the fiscal year and signing the Constitution for local sections."

Mrs. Rosenberg: Leave out "signing the Constitution for local sections."

Motion adopted.

Section 2 read:

"The due for members shall be one dollar, to be paid annually in advance."

Proposed amendment: Strike out "annually in advance" and add "at the annual meeting in May."

Miss Richman: I move that be amended to read at the first business meeting in November.

Miss American: May I again explain by virtue of my position as member of the Constitution Committee, as member of the Board, as member of the original Constitution Committee, and as Corresponding Secretary, that this is the second change that is made. It would seem to me that Miss Richman's recommendation is a most excellent one. The reason we said May was because we have our annual meeting in May, and usually at the annual meeting we have a large attendance and it is easy to collect dues. And May is a convenient time to close the year. It is not necessary to call the May meeting the annual meeting, but whichever you decide to do, I shall certainly be in favor of the recommendation that the dues shall be payable at the first business meeting in the fall, leaving it to the local section to decide upon it. And let me beg you from my own correspondence to understand again that you must explain to your members what the fiscal year means. Even if you come in in July you must pay in September and again in the following September, and not a year from the time of your entrance, or you will have the same trouble we have had over again.

Mrs. Rosenberg: I would suggest to leave the dues payable at the annual meeting in May or no later than the first business meeting in November.

Miss Richman: I move that the dues be paid the first month of the fiscal year.

Miss American: I want to impress on you that that wording is not sufficiently definite. Make it a definite statement when the dues are payable, and add to it some provision stating how late in the year one may enter and not have to pay again that year.

Mrs. Kohut: I agree that the Constitution ought to be definite, and therefore I move that the dues for members shall be \$1 payable in the month of October.

Miss Berg: Make it for the fiscal year ending in the month of October.

Mrs. Beer: In the Hebrew Orphan Asylum their bills are made out for the year, say for 1896-7.

Miss American: So are ours.

Mrs. Wallach of New York: I would like to know whether it has been decided when the fiscal year is. I want to know besides why there must be any other fiscal year than from the 1st of January to the 1st of January, which would obviate any mistakes whatever.

Mrs. Kohut: I understood when I made my motion that it included the fact that the fiscal year would then end in October, and that later on we would say the annual meeting takes place in May. It has nothing to do with the fiscal year at all.

Mrs. Eichberg of Atlanta: If a member would join in January, would her dues be due next January?

The President: No, next October.

Miss Richman: I would like to further amend it by stating that the members joining later than April need not be assessed for that fiscal year.

The President: We will now put the motion as amended to you: That the annual due for members shall be \$1 pay-

able in advance in October of each year. Each new member shall pay to the treasurer one dollar at the first meeting after becoming a member as her due for the current fiscal year. Members joining after April 30th shall not pay for the fiscal year.

Motion adopted.

Section 3 as of the old Constitution adopted.

Section 4 as proposed adopted.

Article IV., Section 1, read:

"Each section shall through its President and Secretary accept and sign the National Constitution and the Constitution for local sections. It shall send one-half of its dues to the National Board."

Amended by changing "one-half" to "one-third" and changing "Board to "Treasury."

Sections 2 and 3 as of the old Constitution adopted.

Sections 4, 5 and 6 as of the old Constitution adopted.

Article V., Section 1, read:

"The officers of each section shall be a President, a Vice-President, a Secretary, a Treasurer and a Board of Directors, which shall be composed of as many members as the section itself may deem necessary. The officers and Board of Directors shall together constitute an executive committee which shall transact all business of the Section."

Proposed amendments: Add "or secretaries" after "secretary" and "an auditor" after "treasurer."

Amendments adopted.

Section 2 as of the old Constitution adopted.

The proposed amendments to Section 2 were upon motion adopted as a recommendation instead of a provision of the Constitution.

Section 3 as of the old Constitution adopted.

The proposed Section 4 was upon motion adopted as a recommendation rather than as a provision of the Constitution.

The proposed Section 5 was adopted.

Article VI., Sections 1 and 2, as of the old Constitution were adopted.

Section 3 as of the old Constitution adopted, changing "monthly" into "bi-monthly," inserting after "accounting" "and a duplicate report to the Vice-President of her State," and adding at the end, "and she shall submit a written report at the annual meeting in May and present her books for inspection to the Auditor."

Section 4 as of the old Constitution read with the proposed amendments.

Miss Berg moved to amend that the President shall prepare the report to be presented at the annual meeting in May.

Mrs. Kohut: If the President is supposed to have an annual report, let us put it into our Constitution. I move that among the duties of the President, it be said that she shall prepare an annual report also for her section; that the President of each section shall present a report at the annual meeting, duplicate of which shall be sent to the President of the Council.

Motion adopted.

Mrs. Levy: We feel that we would rather send in quarterly reports than bi-monthly.

Mrs. Rosenberg: In answer to that, I would like to state that the suggestions that came were in a large number for quarterly reports, and a great many thought it was absolutely necessary to have monthly reports, and we thought a compromise wise and made it a monthly report for the first year and after that bi-monthly reports.

Section adopted.

The proposed new Section 5 was adopted in the following form: "The Auditor shall audit the accounts of the Treasurer and report at the annual meeting in May."

Section 5 of the old Constitution, proposed to be made Section 6, was read.

Mrs. Kohut moved amendment: "At the discretion of the section, the Executive Committee shall have entire charge," &c.

Adopted.

The proposed addition to the new Section 6 was read.

Mrs. Beer moved to strike out "one-fourth" and amend that part of the Section to read, "The number of members of the Board constituting a quorum of the Executive Committee shall be determined by the Committee."

Adopted.

Section 7, former Section 6, read.

Miss Berg moved to amend "the Chairman of each Committee of the section shall prepare and send bi-monthly to the Secretary of her own section and to the Chairman of the Corresponding Committee of the National Board a written report of work done in the section."

Adopted.

The proposed order of business at the meetings of the Executive Board was adopted as a part of Section 6.

The proposed Section 8 was adopted.

The proposed Section 9 was adopted.

The proposed Section 10 was adopted, changing the word "besides" to "in addition to" and the word "monthly" to "bi-monthly."

The proposed Section 11 was read.

Miss Richman moved to amend the last sentence so as to read "They shall also endeavor to place members of the Council of Jewish Women on local Sabbath School Boards."

Adopted.

The proposed Section 12 was read.

Mrs. Kohut: I think that that should be broader. It should be, "It shall be the duty of the Committee on Philanthropy jointly with the Committee on Religion to form circles to carry on the study of philanthropy and to bring about organization of charity and reform in philanthropy."

Mrs. Rosenberg: You might add to that that any local Committee can undertake any special line of work it may choose.

Mrs. Kohut: I accept that, to add "or any other needed philanthropic work."

Adopted.

Article VII., Section 1, read with the proposed addition "The fiscal year shall end upon April 30th."

Miss Richman moved to amend that the fiscal year shall end on September 30th.

Adopted.

The Sections 2 and 3 as of the present Constitution are transposed in their order.

The proposed Section 4 was adopted.

The proposed Section 5 was adopted.

Article VIII., Part 1, and the proposed addition thereto, were adopted.

The remainder of Article VIII. as of the old Constitution adopted.

Miss Berg: Now I move that this Constitution be considered a provisional constitution designed to fit the purposes of the sections, and as a guide to them rather than positive provisions.

Motion adopted.

Miss Richman: What arrangement is there being made for state organization, for the state to begin and organize as a whole?

Mrs. Rosenberg: I should think that that ought to be left to the Vice-Presidents, and I think that it can be brought up as new business to-morrow.

Mrs. Kohut: I suppose it is a little too late to go back, but I think it is a pity that when we defined the duties of the President, we did not put in that she must consult with the Vice-President of the State. Of course it is understood that she will consult with her superior officer. I think each section has too much liberty, and I think we are working along our own lines entirely too much. For my part I think that a local section has as much privilege as it possibly can have, and I hoped there would be some provision made for that one thing here in the Constitution. I have always regretted that very much indeed, that we are not more in touch with the Vice-President of the State and the President of the Council. I said it two years ago in Washington, and I say it now.

Mrs. Rosenberg: Your point is very well taken, and we all feel that there is not sufficient touch between the sections and the Vice-Presidents of the State, but the Vice-Presidents correspond with the Presidents and the Presidents are privileged to correspond with the Vice-Presidents. If you feel that anything is necessary, you can always open the question by reconsideration.

Mrs. Landsberg of Rochester: I think that there is great danger in that. The different sections may work in a spirit that does not have the consent of the Vice-President of the State, and I think it would be a pity to hamper any section that is doing good work by having anybody else tell them whether their work is right or not as long as it comes within the general provision.

Mrs. Rosenberg: There is danger in too much centralization of power is the point you make, and perhaps requir-

ing the sections to report to the Vice-Presidents will cover the point Mrs. Kohut is trying to make.

Mrs. Grata of Newark: Cannot our Secretary inform us how the sections worked last year?

Miss American (Corresponding Secretary): The sections I think have done remarkable work. I didn't find it out until we had what seemed this elaborate system of reports, which has been a burden on some, and it has not been always an unmitigated pleasure to me to read some two hundred and fifty reports to make up my own report to the Board. The only restrictions which I personally believe should be put on the sections is that they should be within the lines of the Constitution and program of work. I do not think any individual, if she lives away from a city, can tell what is the best thing for that city. The members of that city themselves must know what is the thing they most need. All she can do is, if they are doing things outside of the lines, to tell them that it is not constitutional. And it would be futile, it would kill the Council, to my mind, to have any outsider dictate what any section should do.

Mrs. Rosenberg: When this question came up, I hoped that the Council would agree that the triennial meeting would not be sufficient, that there would be a special conference of the Vice-President with the Presidents in her state once a year, and I also hope we can have an annual conference of all the officers including all the Vice-Presidents.

The President: I would like to speak on this Constitution for a moment. I think that it should not be made too obligatory. It should be just as loose as you can hold together by, so that within the province of the Constitution every section and the officers be allowed the fullest play for their own abilities. That is the reason why I have objected to anything like restrictions. I think that anything like restrictions should not go into the Constitution and that any recourse to special legislation should go into the pro-

grams and not into the Constitution. I think that you will find this a good Constitution to go by the next three years. We can always change it.

Mrs. Levy moved that the Constitution be adopted as a whole.

Motion adopted.

Mrs. Kohut: I move that in adopting this Constitution we extend a vote of thanks to the Chairman of the Committee on Constitution and the Committee itself.

Motion adopted.

The Convention adjourned to 8 P. M. at the Temple Beth-El.

EVENING SESSION.

The Convention was called to order at 8:15 o'clock.

Opened by an organ solo.

The President: Sometimes we are very slow in obtaining results. I feel as if this Convention could see its own result already, inasmuch as our business deliberations have led us to this House of God. First of all let us express our thanks to the Congregation for having so kindly given us this beautiful auditorium. It is doubly fitting, because our evening is devoted to the consideration of our principal work, the topic of religion.

Before proceeding to the evening's program, I present Mrs. Benjamin, who brings us a greeting.

Mrs. Benjamin of Denver: I bring a greeting especially to the members of the Council of Jewish Women. It is more an invitation than a greeting. We want the next Convention in Denver, and I am here to offer a great many attractions that Denver possesses.

I was instructed by my section to invite the Council most

cordially to hold the next Convention, the triennial, in Denver, at such a time, say the summer, when the ladies could bring their husbands. There are many people who have never been to Denver and never been to Colorado, which offers so many attractions that we feel that the country would be worth seeing, the people as well, and I don't know of any place that would give the Convention a heartier welcome. As I stated in my report, the Denver section stands so well in the club world of Denver and the club world of Colorado that I am very certain that the club world there would give the Convention a hearty welcome. As one prominent woman said when I mentioned it, "We will give you a rousing welcome; in New York there are so many other diversions, the Convention will be quite swallowed up." I don't think that quite so. I need not speak of the sunshine of Colorado and the beautiful scenery. I also wish to state that the Board of Trade and Chamber of Commerce said that they would do all in their power to make rates with the railroads, and that they also extend an invitation. They gave me any amount of literature and photographs and you will get plenty of scenery, if you will get nothing else. So I formally extend an invitation for the next Convention to be held in Denver, and I trust that to-morrow's meeting will consider it and accept.

The President: Although we are very young, we are exceedingly popular, and we have in addition to this beautiful welcome from Colorado a welcome from several other cities. I feel in justice to them that they must all be presented. Miss American, the Corresponding Secretary, brings invitations from other sections. If we have nothing more to do, we can look forward to a tour.

Miss American: From Omaha, Nebraska, comes a cordial invitation to the Council. They regret very much not having been able, since they are organized but two months, to send delegates to the Convention. From Tennessee came to us in Chicago, just before we left and too late to be acted on by the Board, an invitation to hold a meeting

during their celebration in Nashville. That invitation comprised signed invitations from every officer of the State, from the chief officers of the cities, from the Board of Trade, from the Men's as well as the Women's clubs. From Milwaukee comes another invitation, which also arrived the very day we left, and therefore was put on file for future action. So anxious were they in Milwaukee that we should meet there that they enlisted Dr. Hecht, the Rabbi, who has sent the following letter which I will read to you in lieu of the original invitation.

Letter of Dr. Hecht presented.

Miss Berg: I move that these invitations be referred to the National Board for action.

Motion seconded and adopted.

The President: Miss Richman has an announcement to make.

Miss Richman: I have the pleasure of reading to the members of the National Council here the following invitation (Letter of invitation from Educational Alliance) for Thursday evening.

As a Director of the Alliance I want to do double service. I want to serve the Alliance by bringing people in the community, in other communities, interested in such work, down to see what is being done. Our reports and our bulletins can at best only put into cold type statistics. The real work, the real heart and soul in the work, can only be seen in the interest of all philanthropic movements in other cities in which you are interested or engaged. I beg you will accept that invitation, and come down to the Institute to-morrow night, and see the work that is going on.

I wish that invitation, although offered only to the delegates and members of the Council, to be in my own name and the name of the Directors whom I represent. I wish to extend it to all people in New York who have not yet visited our Institute. If you had visited it once, you would

not only come again, but be glad to take strangers down there. It is a matter of great regret to our Directors that many people in New York deeply interested in work of this kind—some of them have been contributing members of the Alliance—have never visited that building, and have not the faintest idea of what is being done with the money they contribute for its support. The members of the Board of Directors will be in attendance to-morrow evening at the Institute. They have resolved themselves into a reception Committee of the whole, and will be very glad and happy to show all the activity in operation during the evening, and I trust that many of you, particularly those of you who do not get to our city very often, will make this an opportunity to put yourselves in touch with the grandest philanthropic work going on in New York City by any denomination, sect, or creed.

The President: Mrs. Kohut has an announcement to make.

Mrs. Kohut: I thank Mrs. Solomon very much for giving me the privilege of speaking to you for just one moment. We realize, that is, the New York section, most fully that this Convention has been an inspiration to every one who has attended any or all of its meetings. We further realize that there are a great many women in this city who would like to become members of our section, if they only knew how to get there. We have made arrangements this evening to have the Registrar come up on the platform after the evening's exercises are over, and she will take your name and address. We hope that there will be no woman in the audience to-night who will not join the New York section, if she is not already a member, and we extend a very cordial invitation to every sister in this city to join us, to join in our work, to join in all the undertakings that the Council has contemplated. The Registrar will be here after the meeting is over, and we shall be very glad to have your names and addresses. We shall be very glad to have a large list of members to-night.

The President: I have one announcement to make—that all of you who are interested in the proceedings of our Convention can find a full account in the *American Hebrew* which was issued to-day. It is a special number, and we heartily appreciate the kindness of the editors in thus putting themselves out to give us notice and attention. The statement that I must make, for which I am sorry, is upon one stricture in that paper. Now I know that a remark of this kind is a splendid advertisement, and I know that the *American Hebrew* will forgive me. In the paper a certain offense is put upon our Corresponding Secretary which I, as a religious duty, take upon myself. And in order to make every one understand our position, I must make a brief statement.

During the beginning of the year we were pestered with complaints from many sections of certain things that appeared in many papers, not alone in the Jewish but the daily press. We all know that it is utterly impossible to take notice of all sorts of press notices, but it was very annoying, and upon motion of a member of the National Board, it was decided to send a notice to every section that we were not responsible for any matter that appeared in any newspaper that was not over the official signatures of the President and Secretary. We did that as a matter of self-protection, or we should have had to hire an additional Secretary. As a result we sent notices to every newspaper, asking whether our letters would be officially published, not referring to our programs or reports or matter of any kind, and to that letter we received the answer from nearly all Jewish papers, and all daily papers, that any matter which we wished to have published over our signature in the form of letters would receive full space. We received answers from several that they would not give us this space, among them the *Hebrew*, and thereupon we did not send them our letters. Now, I am very sorry to be obliged to make this remark, but it is in justice to an officer who has been giving time for three years, such as no other woman would have given, and I therefore beg pardon of

the audience for bringing this, which is really a Council matter, before the audience. But I know all of you are going to read the paper, and I feel that that one statement must be taken with just a little reservation.

We are now ready to proceed with our evening program.

In my opening address I said that the opinions expressed in our papers were those of the individuals, and that the Council as such does not endorse any opinion of the essayists. But I am sure that we shall have full discussion, and we shall be very glad to hear other opinions.

Our first paper is on the subject of circle work, and I invite you all to discuss the paper through the length of time we may have. It affords me great pleasure to present to you Miss Elizabeth Hirshfield of Buffalo.

CIRCLE STUDY.

BY ELIZABETH HIRSHFIELD.

I believe in the circle work. I believe that in it lie the opportunity and the hope of the Council. Possibly this is prejudice. Possibly it is another case of Apelles and the shoemaker and his last. The advantages of individual work are not to be gainsaid. For insistent work, for work that requires absorption, that needs the laboratory or the seminary, that gives pure mental training, that seeks independence of thought, the individual must work individually. But there is the multitude, and the multitude does nothing save in the multitude, and it is for the multitude that the Council exists. Those who study by themselves are a chosen few. They form a small proportion of our thinking men and women. The others must go to school, as Bishop Vincent happily puts it, "out of school." There is great need for this work. Many a young woman is forced from her books just as her mind begins to crave for them; many daughters of this generation go to college, and the mothers do not dare risk the mental separation, the sundering of sympathies, the loss of confidence that is inevitable, unless at home

they keep up their own development; still other women find when the opportunity is gone that they have missed an opportunity. To these, study in circles is a remedy, almost a salvation. It means more than the books; for the companionship to be found in such work broadens the vision, gives an insight into character, and cultivates the finer and subtler feelings. It is a study in the humanities. All of which many women need more than do most men. An ordinarily active man acquires an intelligent understanding of the problems of life, with an appreciation of what it will give and of what he must return. The life of a woman is in the main circumscribed by its daily routine. A woman's duties are often so regular that she must fight against monotony; they are often so minute and crowded that they engulf every other consideration; they are sometimes so concentrated that only constant struggle will keep them from becoming a hated monopoly. Her only chance of escaping a charm like unto Vivien's, which, you will remember, made Merlin "lost to life and use and name and fame," is in outside interests that will glorify her home duties, and make her happier in them.

A desire for companionship in study is almost as old as study itself. Because of it, the tyrant Pisistratus founded the Lyceum; "broad-browed" Plato brought into the Academy Athens' wisest and best. The university of the middle ages was not a "corporate unity," but rather a guild which gave free association in learning. The wandering student who filled village and road with Lauriger Horatius and Gaudeamus Igitur, knew that in one town or another there would be a meeting of the ways. Our day has gone beyond all others in such opportunity. The Cambridge centres in England and the university extension courses in this country began much of their work in circles; and there is a movement indigenous to America which has popularized such work from the Atlantic round again to the Atlantic, and brought it to the door of each and all. Not many years ago, it was the fashion to jeer and scoff when the name of the Chautauqua society was mentioned. It

was a synonym for all that was unlovely in study. Who now casts a stone? In eighteen years this society has proved its right to existence. There are 60 Chautauqua societies, all affiliated, and 10,000 circles. Multiply this 10,000 by even a low average for each, and see what it gives. Is there any wonder that men, women, and children arise and call it blessed! To the man cut off from much contact with his kind, to one removed from the fascinations of the city, to whom the library is a word, painting and music only memories, Chautauqua is a compensation and a hope. The Council means to do something akin. It prays for similar results, even though, at present, its work is confined more or less closely to the study of the Bible.

I fancy the reason for this is threefold. One, the Bible forms a good unit for action. Two, there is a revolution in favor of its study. Three, it is an old Jewish habit from which there has been much falling away. The cause is perhaps not far to seek. In many minds there still lurks a remembrance of the Puritanic compulsion of early days, when the Bible meant an unconnected recital of uninteresting events, lists of names often hard and meaningless, tales of a land and a time equally removed. Now, the splendid processes of the new Biblical research have changed the attitude of men's minds towards the Bible. They bring to it the light of the new historical criticism, and it is transformed. It is become a living book. The people to whom this is not so are those who do not give to the Bible that careful, thoughtful study which can make of it a delight and an inspiration. They lose what is concealed from the casual view, but if they would trace its philosophical and spiritual development, they would be repaid. They would find the Jew at his best, and need no longer wonder that he has been tenacious of race and of faith. The New Testament as well as the Old has a claim on every thinking Jew. The life of the man Jesus, of Paul, of John, is as essentially a part of Jewish history as that of Moses and of Daniel. The New Testament marks a stage, shows an evolution we cannot spare. The best of it is Jewish. Jesus learnt it at Jewish

knees and in the Jewish temple. Charged it was with an element of sweetness and of grace—an element, however, that had its beginning and its culmination in Jewish hearts and Jewish souls.

It is no longer necessary to affect ignorance of the Bible. Indeed, unfamiliarity with it argues lack of culture. Without it no education is liberal. The University of Chicago has a special department of Bible study. Smith, Vassar, Yale, Cornell, Harvard offer the work. Most branches of learning to-day lead up to the study of the Bible. The archæologist is bringing to it the same methods that in Greece developed into the schools of the nations; the geologist is reading between the lines and finding less discord and more harmony; the geographer is corroborating its truths through exploration, and the philologist is finding auxiliary proof in the hieroglyphic monuments of Assyria and Babylonia; so that now the historian gives it a place of honor and trust.

I have dwelt at length on the value of Bible study. Now for the application of this to the circles. It is not necessary, indeed, I believe it would be an objection, for circles to study the Bible as a work on theology. But if it is taken as literature, its poetry will uplift; as philosophy, its wisdom will make a sage; as history, its lessons will teach statecraft and patriotism; as ethics, its morality will unveil the soul. In order to understand the Bible as a unit, to appreciate the peculiar conditions that produced any one part, the Bible is, of course, the best book. For the study of the Bible pure and simple, two plans suggest themselves. One, regular lessons, regularly studied, including geography, character, environment, climate, definitions—whatever can possibly throw light or interest on the lesson. Two, Dr. Berkowitz of Philadelphia has prepared an outline work for Bible study on the lines of the Chautauqua society. This may be taken as a guide, and can very well be elaborated. In any plan, frequent use should be made of different commentators, Christian as well as Jewish, comparing, whenever possible, the different schools. If, however, a circle

prefers to reach the facts in another way than through the medium of the Bible, there is Milman, Stanley, or Graetz. No circle can afford to be without at least one copy of Graetz.

Let those who are not attracted by these plans, or who are already possessed of a fair knowledge of the Bible's contents, study it correlatively with other subjects, with history, science, literature, or art. In these fields the book has been an endless source of material. With Genesis, compare the Greek, Roman, Scandinavian, North American conception of the creation. Look at Huxley's point of view, the evolutionist's; at Hugh Miller's or Le Conte's, the geologist's. If the opportunity occurs, hear Haydn's Oratorio of the Creation. The history of the Bible may be verified in the records of contemporary people, the Assyrian, Chaldean, Egyptian. Copies of the ancient monuments are in many of the museums; pictures of them are to be found everywhere. With Ecclesiastes, with the Proverbs, with Psalms, may be compared the Greek philosophy, the Roman, the German, or even the English. After finding what Solomon thought, turn to Socrates, Marcus Aurelius, Schopenhauer, Carlyle. With each, understand the change in the conditions of life, in mental attitude and atmosphere. Then there is religious art. Surely nothing can be of lovelier repute, and these names will become as household words—Fra Lippi, whom Browning glorifies, Botticelli, Titian, Raphael, Tintoretto, and in our day, Burne-Jones, Leighton, Hunt, Doré. In the Bible, look for the thought that the artist sought to express. Form a picture in your own mind, and contrast it with the painter's, looking to color, form, costume, expression, tone. A little of the religious ecstasy under which the artist wrought is sure to glance away and seek lodgment in your own soul. If one takes literature and the Bible, there is no end. *Paradise Lost* with references would provide a feast for the mental epicure for a long time. Judges and Samson Agonistes, Samuel and Browning's Saul go in pairs. Job, the tried, the calm, the resigned, taught these lessons to Tenny-

son, who tells of "this mystery of human suffering" again in the *In Memoriam*. In connection with such work, there is Moulton's *Literary Study of the Bible*. Mr. Moulton finds the epic in Joseph, in Esther; the idyl, of course, in Ruth; the drama in Job; the elegy in the Second Book of Samuel; the prophets teem with the lyric, and folk-songs, war ballads, doom songs, all forms, indeed, are found singly or in combination throughout. All this sounds monumental, but the work can be divided, and even a small division be productive of much. At the very least, life will deepen and the soul will expand. The chief consideration is the proper ordering of one's time and resources. Next is the aid to be found, lavishly found, in the libraries. One of the visions that I see no present prospect of realizing is a library, specially chosen, the property of the Buffalo section. In my own city, the library authorities are willing and glad to aid in the work. The state itself has travelling libraries, which for a small sum give study clubs the advantages of home libraries. One of our circles is using this.

Everything will depend on the spirit with which this work is undertaken. When first the duties of the Council devolved upon me, circle work appealed most strongly. It does still. My heart goes out to it. I thought then, "It seems such good work, I cannot be satisfied until every member of the section—and I want this membership limited only with the limit of women—is enrolled in the work." I think differently now. I am glad of those who give us the sanction of membership; but in the circles there must be those who can work or who will learn to work. Whether they can or not is secondary. That will come of itself. Every member of a circle, physically well, must do her part. Circle study should follow the economic laws of organized labor, co-operation, division of labor, and profit sharing. The leader must be merely officially in charge. The work should be made interesting, even entertaining. Little devices to gain this end may well be used, such as answering the roll call with a quotation from the lesson, kindly criticism on pronunciation, spelling-matches and definition

matches on words from the day's work. Nor do I personally deprecate the social element. Indeed, it must be there. No man liveth to himself, and our common sisterhood will find expression. A larger charity, a nobler view is sure to come. High and lofty thoughts crowd out narrowness and prejudice. Has this work prospered with us? It is yet too early to say. But even its absolute failure would not convince me. It can and must succeed; if not now, then in the future; if not with us, then elsewhere. How can it fail when it is right?

My sisters, this is a good work, a holy work. I charge you, let it not slip. Your fathers and mine were the chosen people because they made themselves chosen. They had a message for the world; they gave that message, and they lived that message. You and I, my sisters, will be chosen only if we, too, lowly listen and pass on what we hear. Two hundred years ago, one hundred years ago, self-development was a whisper. Now it speaks through a trumpet. It is the key-note of progression and of the age. We dare not fall behind.

"Wisdom is a defense and riches is a defense; but the excellency of knowledge is, that wisdom giveth life to them that have it." Ecclesiastes vii. 12.

The President: I am very happy to present Mrs. Frank, of Chicago, who brings a paper upon "Our Opportunities."

OUR OPPORTUNITIES.

BY HENRIETTE G. FRANK.

The opportunities given to us, the Jewish women of America, is a broad theme. All the speakers who have preceded me and all who will follow, bring light upon some of its phases. The first of our opportunities that presented itself to me was this convention and all that it implies: the religious bond that unites us, though our homes are scattered all over this broad land; the freedom which has come to all American women, the individual freedom, subject to

the good of all; the opportunity of co-operation for noble ends. This convention means that the Jewish woman is using her powers in every direction to further the best interests of the society of which she forms a part; the powers that formerly she used only in the narrowest circle, she now utilizes in co-operation with her sisters, recognizing that thereby all will be gainers.

The spirit of the age brings wider freedom to women as well as men, the possibility of the broadest culture and a beneficent use of all their powers and capabilities.

The most extraordinary phenomenon of our day is the progress of women in associated activity. If not exaggerated into the suppression of individual development, the substituting of rush and hurry for a quiet working out of tasks that need co-operation, these associations for philanthropic and intellectual effort will be of great benefit.

Women have more time and opportunity for self-culture than men have, but whether this means real power must be shown by the test of actual use. The claims of practical life must never be ignored, nor do we wish to encourage any half-knowledge that merely unfits us for use in the world, and that absorbs time, strength and energy which should be devoted to the serious purposes of life. Not to encourage unwise dissipation of time and energy, but to broaden our views, and to help us fulfil our duties within the home in the best and wisest manner, is the aim of organizations for women. The fact that the family is the unit of society, that within the home the ideals of an unselfish life and of all the virtues must be kept alive, is emphasized in them all, but they also lay stress upon the fact that the family and home are part of the larger society outside of them, and that our duties and obligations do not cease with our own individual interests.

We wish to make the most of ourselves as individuals, to cultivate every gift God has given us as far as lies within our power. The more we are as individuals, the more we can be to others, the greater the service we can render to the world. We are the heirs of all who have preceded us;

we must not lessen, but increase the heritage of good for those who follow. We cannot all be actively engaged in philanthropies and charities; other interests of life would suffer. Philanthropy has many forms besides the one of active help to the halt, the maimed and the blind. He who is truly friend to man finds many ways of showing love and friendship. There be those who do not need your purse, whom your word will cheer, your song will gladden, your sympathy strengthen. There are the sufferers not enslaved by poverty who need you, too.

The women of the National Council are not amateur theologians nor amateur philosophers. Our interest in religious matters is not a new fad, to be superseded in time by another. It is true in religious as in secular matters, what thou hast inherited from thy fathers make it thine own in order to possess it. We wish to be steadfast and intelligent. We seek to know the truth manifested in the faith we love and in the traditions we have received, and to continue their living force in our lives and in the influence we may wield over those entrusted to our care and entitled to our direction, or who rightfully come within our sphere of influence. We wish to enrich mind and heart by sharing in the work we are fitted for. Enthusiasm we bring, and inspiration we receive from one another. Enthusiasm, unselfishness and devotion can never be out of date.

It is as impossible to get your thinking done for you by proxy as to work out your salvation by proxy. We seek direction and instruction from those who have devoted their lives to the study of Judaism, but we would be more than passive listeners to their words of wisdom. Our desire is to share in the mission of Israel, to help bring about God's kingdom on earth, by giving expression in word and deed to those guiding principles of life which are the essence of our faith. We do not wish to nourish a sectarian spirit in our members, nor to become pietists and bigots; that would be contrary to the genius of Judaism. We do not mistake intoxication for enthusiasm.

There are many means of intellectual and spiritual eleva-

tion. The ethical relations of man in society are aided by religion, by art and science, by society and commerce. All these are aids to moral progress if the spirit of truth and righteousness be our guide. We look into one another's eyes and see our own image reflected, and in all things spiritual, artistic and material, our own mind and soul select what we have the capabilities of grasping. How needful then that mind and soul be imbued with noble ideals, and that all that is best in us be strengthened.

The Jew is born into spiritual and intellectual freedom, as the gift of Judaism to each one born into its ranks, and with the political freedom that is his portion here in America as a citizen, he can develop according to the best that is in him, he need not be warped nor stunted in his growth. If there be fetters to his spirit, they are of his own making or choosing.

One of the most potent means of imbuing us with a sense of our own dignity is to give us a knowledge of our own past. The Jews need feel in no way inferior to any other historic nation. A continuous thread of thought and knowledge links them through the centuries to the culture of remote ages, and the study of their own history will give them a pride far removed from arrogance. We wish to encourage in our members the study of Jewish history, because it crosses that of so many nations. In studying it we must familiarize ourselves with so many currents in the world's history.

In all modern utterances on sociology, on all ethical problems, we hear the refrain of Judaism: Man is his brother's keeper; man, created in the image of God, shall make of earth a paradise, shall sanctify his life through deeds of love and mercy.

The intellectual life invests itself in new progressive forms, and the religious ideal develops in accordance with the thought-life of the time; yet the world has not progressed beyond the Jewish prophetic ideals, nor has it yet attained them. The great world-tree of religious aspiration has its roots therein; it is ever extending its branches, and though

it change its leaves, it remains the same. The voice of prophecy still speaks to us in the mighty surging life of to-day through the leaders of religious and scientific thought as it spoke on Sinai and in Jerusalem. Science and religion have ever tried to think God's thoughts after him. Both are an ever-growing revelation of God in his works and in the moral law to which humanity is subject. Not alone from the depths, from the warmth and darkness of ignorance and superstition comes true religious enthusiasm; on the heights the sunlight of knowledge kindles it into greater potency for good.

The principal conflict which has attacked the religious conviction of the Jews was caused by the social position of Israel. They were a small minority, often in a hostile community, and had to adapt their social customs to the larger society to which they belonged. Fortunately for us, the Jews as a whole are no longer in the bonds of industrial slavery. They can engage in any occupation, and are not confined to a few deemed especially undesirable and degrading by popes and princes, or yielding large revenues which could easily be appropriated by their kind masters. The Jew may select his vocation; all avenues are open to him, not only those despised by others as too mean and too destructive to body and soul. Shall we now enclose ourselves in a voluntary ghetto of custom? We must not forge chains for ourselves; we must not separate ourselves socially. Jewish social and political clubs tend to keep the Jew apart from his environment, and are to be deprecated as nourishing the ghetto spirit. Not the synagogue, with its call to freedom, to the noblest aspirations of man, keeps us apart from others. We have religious convictions that do not find expression outside of our own religious organizations; but the artificial separation of Jews, in their clubs, political and social, is a menace to our best interests. It gives point to the accusations of anti-Semites that the Jews are a party within a party. In every community are men and women worthy of companionship and intimacy, Jews and non-Jews, whom to cultivate is our privilege and pleas-

ure. The best are not necessarily members of fashionable clubs. Good books, noble music, great art, refined society are not the exclusive possession of some few individuals whose lives are often less satisfying to themselves than those of less fortunate ones in wealth and position. We often exclude ourselves because of an imaginary grievance where no slight is intended. The result of centuries of repression and exclusion cannot of course be wiped out in a day; but we must each stand on our merits and demerits as individuals, and not saddle our imperfections upon the community into which birth has assigned us. Adhere to your Jewish ideals, love for learning, love for home and friends, and life will be full of attraction.

The cultured among Jews and non-Jews approach one another more and more in friendship, and where this is not the case, it is a sign that true culture of mind and heart do not exist. Nothing can surpass the power with which one noble life can influence others, teaching by example rather than by precept. The Jews should be teachers by their lives, showing the influence of their sublime faith with its ideals and principles.

Let your boys, if they be excluded from some society on account of Jewish birth, distinguish themselves by manly bearing, by the highest standard of good breeding, by pre-eminence in intellectual work. Train them in the minor morals born of an unselfish spirit, of consideration for others. The outward semblance should be in keeping with the inner worth. Give them high ethical and intellectual standards, that they may have a just appreciation of the relative values of life. Educate them, not with a view to ostentatious display of learning, but to give them the best possible preparation for life. We do not undervalue the pleasures of refined society, and from that they need never be excluded. The still, small voice of good breeding can overcome social prejudice rather than the trumpet-tones of righteous indignation.

Our fathers were true under persecution, sorrow and danger. They bore the burden of contempt, feared neither

danger nor loss of life's pleasures. For centuries they fought and suffered; and now that we are free, should we lightly give up our faith to secure a wider field for our vanity, to climb higher socially? Our task is to represent Israel worthily, to do our duty in every sense. It is not a calamity that the Jew is not everywhere welcomed with open arms. The bitter blast of prejudice makes him wrap his garment of Judaism more closely about him; the bright sun of prosperity too often causes him to cast it aside as useless and cumbersome. There are many to whom it is more than a mere garment, to whom it is an integral part of their being, whom neither sun nor blast could separate from it, as little as it could deprive them of their sense of right and justice.

To live in continued ease and comfort is not the best condition for the development of noble qualities. The Talmud says: Honor the sons of the poor, it is they who bring science into splendor. In the hard school of adversity character is formed, and the weapons of the spirit are strengthened and sharpened. The well-to-do should therefore endeavor through discipline without harshness to supply that element without which the average man cannot become great and strong in intellect and character. Idleness and asceticism were both condemned by the Jews. The school of adversity through which they passed was not without compensations. It developed within them kindness and fraternal love. "Blessed is he that considereth the poor," runs through all Jewish legislation, and this thought of love and charity was emphasized in their lives.

We are not strangers in a strange land here. We belong to this our home; in all civic and political matters, and in all that concerns the common weal, Israel is united with the people among whom he dwells. Not for wealth, not to amass gold did our Jewish pioneers come to America. They brought brain and brawn, character and energy to help build up the communities which they joined as citizens. Not as dependents, not to seek fortunes to take with them to some Palestine did they come. They sought civic free-

dom here, because the old fatherland subjected them to degrading exceptional laws, and here they found free play for their activity. In most countries of Europe, these exceptional laws have fallen, but voices are heard urging that the Jew again wander forth.

Among those who come here to-day are many who bring the same possibilities for good citizenship that the older generation brought, who wish to become American citizens, not looking upon this land as a mining-camp, to be deserted when they have amassed a competency. "As one born in the land among you shall be unto you the stranger, and thou shalt love him as thyself," says the Jewish law; and here in America the stranger is admitted to freedom and equality before the law. It requires no confession of faith before admitting him to citizenship.

Israel should be a spiritual, not a temporal power. With the dispersion, its faith ceased to be national and became a universal religion. Greater is its glory in giving to the world its God-idea, its Scriptures, its example of heroic suffering for faith and opinions, than if it had founded a mighty dynasty by the strength of battalions, or would again form a separate nation across the seas.

Judaism will not perish even if more than one, influential through culture, position and wealth, desert its ranks, but the progress of all may be retarded by the defection of those considered representative of our best element. They still remain Jews in public opinion, whether they wish it or not. Not for practical or temporal reasons should they bargain away their birthright. There is room within the synagogue for our culture and learning, if we have any, for our human sympathy and interest. Religion as interpreted there does not enslave, does not narrow our mental horizon. Religion consists not only in the performance of rites and ceremonies, in prayer and penance, in the acceptance of certain tenets of belief; it affects the life of man as a member of society, of the family, the community, the state. Judaism inspires man to the highest concepts of his social relations and of the dignity of life when attuned to duty. Dogma

and creed are not for us means of salvation; the fundamental principles of Judaism are its dogmas; but upon their acceptance or denial does not depend reward or punishment. The rights of the individual mind and conscience are supreme.

We should not leave the training of the mind and soul to chance. Religious instruction, the training of the soul, properly belongs to the family, the Sabbath school and the religious organization. The living word of instruction, transmitted from generation to generation, is necessary for the education of mankind. The living word is fraught with deeper meaning when the personality of parent or teacher enforces the strength of the uttered thought.

An organization that unites men and women is better than one that ignores either one or the other, whether it be a literary or social club or a religious society. The synagogue should unite in its services the men and women, old and young, and the children old enough to understand its teachings.

The Sabbath is one of the best gifts of Israel to humanity. The Sabbath-idea is essential to Judaism. The choice of the day of rest conforms in practice, if not in theory, to the general custom of the people among whom we live and from whom we are in no way separated in social and political interests. We have accepted so many customs in the daily ordering of our lives, we already keep the day of rest with the community in which we live. What we need is, to consecrate that day of rest in accordance with the spirit of Judaism and its message. "Six days shalt thou work," is as much a part of the commandment as "on the seventh shalt thou rest." Judaism consecrates work as well as rest. Jewish men cannot give up one day of the six devoted to work, without separating themselves from the community in secular interests, which would be most undesirable. On Sunday men of business and working men cease from troubling their souls about material needs and the struggle for daily bread. Shall we not consecrate that general day of rest by listening to words of instruction and hearing the uplifting message of Judaism interpreting life's duties and

opportunities? Not the choice of the calendar day, but the manner of its observance makes of it a Sabbath. Man is lord of the Sabbath. Even if the women and children can keep the Sabbath of ancient custom, we do not wish to separate families in our services, we wish to unite them in intellectual and spiritual sympathy.

Wherever the Saturday services exist, and they exist in most cities of our land, let those who cling to the old day hallowed by custom, attend them; let them keep the historical Sabbath of rest and recreation in accordance with their traditions, and live it out as the fathers did; but let us not lose the blessing of a worthy celebration of the day that is now the day of rest for most Jewish men and women. The Sabbath brings its message of freedom and human dignity on any day, provided it be observed in the right spirit, for all days are gifts of God. We keep our religious ideals more alive by devoting a part of the day of rest to the study of Judaism, its history and evolution, its message to us and to the world, than by wasting it and celebrating the traditional Sabbath-day more in the breach than in the observance. We are not bowing the neck in slavish submission if we observe the day of rest in all its dignity and with all its possibilities for ideal uses. We miss our greatest opportunity for furthering the true interests of Judaism if we frown down upon the celebration of this day in a fitting manner, and thus separate the Jewish men and youths from us in our religious services.

For many of us the old customs in the home connected with the Jewish festivals have lost their sway, though we would like to preserve them in their poetic meaning as symbols to express ideas. We need symbols, as we need words to convey thought, but the symbols must be a means, not an end. The younger generation have lost the intimate touch with the Jewish festivals, and we wish to impart to them the recollections they arouse in us. They set to rhythm and melody the highest purposes of life, embodying human liberty, reverence, gratitude to the Divine Providence, elevation of mind and soul to ever higher ideals of

conduct in the individual and in the community. "Love I require, and not sacrifice; the right knowledge much more than burnt-offering," is their message. Many of us grew up in an atmosphere kindly to Jewish traditions, where the Jewish holidays were really festal days, marked by all the observances with which one greets an honored and beloved guest. They were full of vitality, not galvanized into a semblance of life. I should wish the young to associate with the holidays the same sense of joyful anticipation and glad welcome. It is a hallowing of life, just as the celebration of anniversaries in the lives of our loved ones is. They lend poetry and meaning to the flight of time, they cause flowers to blossom along the arid pathway of the years. Let us observe our holidays like family festivals within the home; they are full of appeal to the highest and best in man. Though the forms and ceremonies connected with them may change, the spirit within them remains the same. The beautiful custom of beginning the holidays at sunset, with the coming of the evening, favors their celebration in a fitting manner by the men, the women and the children.

Foster loyalty to Judaism by presenting to young Israel the value of his faith and intellectual heritage. There is nothing in Judaism inimical to science nor to the most liberal religious thought in its ethical import, the wealth of its poetic and philosophical thought. Jewish thought was ever in sympathy with the great world-currents of culture and learning; even in the dark ages it sought the light of knowledge.

Judaism has received many additions from the spirit of each age through which it passed, and the outer circumstances surrounding its adherents. At times through the unfortunate conditions in which the Jews lived, it took forms that were unfavorable to the free development needed for growth, but in our day, Judaism again shows its adaptability and power of development.

Judaism is not a finished fabric. The loom of time still holds it for further growth of warp and woof, and many

patterns appear upon its surface expressing the eternal energy that guides the shuttle.

We wish to encourage in our members the study of the Bible. It is in the best sense a literature, created out of the life and thought of a nation that wove its deeds and sufferings, its actions and passions, into immortal words. The Jewish nation found therein a voice. It had a conscious life. Only when a nation's soul is mirrored in song and myth and story can it remain alive to posterity. The words addressed to generations long gone by are still alive; they find an echo in our hearts. There must have been a great national life, though it had a small stage for its action, before there could have been a great national literature. We wish to study this history and literature along with the recorded words and deeds of all the truly great ones of the world.

The time has not come for the absorption of Israel. The great ocean of world-thought has many currents; it has not the stagnation of absolute repose. The larger temple of humanity is not yet built, though Israel asks all the nations of the earth to ascend God's holy hill. Our desertion of the place assigned to us by history would but retard the coming of the day of final union. England colonized the thirteen original states of America. The great republic has grown strong and independent. Has England therefore grown superfluous in the concert of the nations? Has she ceased to develop or bear her part in the world's history? Judaism has given to the world Christianity, Islam and the Society for Ethical Culture, and still it goes on in its development, in spite of the greater or lesser spread of its offshoots.

The cultured Jewish woman, if she be at the same time loyal to her faith, can do more to overcome the prejudice of an unsympathetic community in our day than ever before. Not by denying, nor by apologizing for her Jewish birth, nor by blinding herself to the ideals and possibilities of Judaism, can she overcome passive hostility. It is her duty to be loyal, to uplift others with her, and not to cast a stigma upon all Jews by declaring them unworthy of her

own refined society. Let her use her opportunities for education, for work with and for others, for self-development, for participation in the life within Jewish circles and outside of them. Let her bring emotion and enthusiasm, controlled by reason, to the tasks and duties awaiting her. Let her cherish above all the beautiful home-life; there can be no higher ideal than the perfect home, and its claims remain pre-eminent.

Our mothers, with their warm sympathetic hearts and active hands, ready to bind up wounds and administer comfort, physical and spiritual, their ready wit and clever minds, had a culture of their own, worth as much as that of our later day. We may well emulate their example of unselfish life.

Our very sympathy with all modern movements needs the inspiration of our own past; not to foster clannish vanity, nor to lend us peacock-feathers to strut about in, but to give us clear insight into the aims and tendencies of our lives and times.

The striving of women intellectually helps the race forward. If we cannot ourselves contribute to the world's stock of knowledge, we can uphold those actively engaged in the task.

We may never have a woman Beethoven or Michael Angelo, an equal of Isaiah or the author of Job. How many of the thousands trained from earliest childhood for the highest development of all their gifts, have become Homers or Goethes, or poets like the writers of the Psalms? Nature produces but one so great in cycles of time. We wish to understand what these great ones have created, to lift up heart and mind and soul by seeking to unravel their meaning, and above all, to understand the ideas and ideals of Judaism. And if there be one among us to whom God has given a voice, be it that of thrush or nightingale or humbler singer, let her tones serve to swell the great anthem of humanity whose cadence is love and reverence and worship for the great Infinite beyond our ken.

The President: We have a few moments for discussion.

Mrs. Nathan of New York: I should like to say a few words. I enjoyed Mrs. Frank's paper so very much in almost all the points that she made, that I would like to mention that I cannot agree with her when she says that by keeping the seventh day the Jews cut themselves off from the society of the community in which they live. The Seventh Day Baptists and the Adventists belong to the Christian community, yet it is their principle to keep the seventh day. They worship on that day. They do not consider that by being loyal to their principle and idea they are cutting themselves off from the rest of the Christian community. Mrs. Frank stated that it is the duty of the Jewess to be loyal. Is it loyal to bow down to the majority in numbers, when we are told that it is a scanty remnant, a minority, who form the character and principle and light of the community? I feel that what Mrs. Frank said in regard to the men and youth of the country not keeping their Sabbath is very true. It is unfortunate that many of them, not only those who are obliged to attend to their business, but many who could give up their business, do not do so. There are also many who do not attend to business, but who seek their pleasure on Saturdays by going to matinees and base ball matches and other occasions that do not show that they are keeping the Sabbath day holy. I brought up this matter for discussion, as I feel it lies very close to my heart.

Rev. Dr. Kohler: I do not think that it is proper for me to rise, I would rather continue listening. In offering the Temple here to the National Council of Jewish Women, I felt that this Convention is an epoch-making event in Judaism, for the reason that for the first time, I daresay, with the exception of the Chicago Convention, which fathered it, religion seems to become fashionable in American Israel throughout the land. And this is sufficient to me. And I would only say, that not only the Temple should be used, but the pulpit. Let our women continue to preach from the pulpit. They will do more good than we ministers have so far done. They will arouse that enthusiasm that we have been waiting for all these decades. For years and

years we have not had an audience, not the fire, not the religious warmth, that seems now to come forth at the eleventh hour to save Judaism. And now, Madam President, let me say with emphasis a word to save Judaism. There are two sides to the question of saving, because there are two sides to Judaism. Reform on starting its work in Germany started exactly where the essayist who spoke just now stands. Being in fullest contact with modern culture, having imbibed all that is good, they cannot say that modern culture and religion are tending to the same great idea, and this is the point I want to make. There are saving powers in that very movement which the essayist that spoke represented. The saving power for those who have given up Sabbath and Judaism along with it, is the Sunday-Sabbath. For those that have forgotten that there is a Sabbath, for those that have forgotten that there is a Judaism, the Sunday-Sabbath is a great need, and I doubt whether there is any Jewess here or anywhere who is heart and soul a deeper and truer Jewess than the one who just advocated the Sunday-Sabbath, a Jewess as regards conviction, a Jewess as regards love for the past, a Jewess as regards self-consecration to the highest ideas and aims and purposes of Judaism. The question cannot be decided by an essay, nor by the hundreds that now gather for divine service or for a lecture on a Sunday; the question is a great historical one; the question is whether a minority in Judaism that is representing perhaps a large class of intelligent, self-centered, thinking Jews, who want to be Jews and want to worship God, the God of Israel as Jews, can represent Judaism at large. This is the question: if you have a Sunday-Sabbath, if to-day a Sunday-Sabbath were advocated by a class, however large, including say all the reformed German Jews to-day, in a Congress, in a Synod, would that multitude of Jews in twenty or twenty-five years be ground or pushed out of historical Israel? Therefore this question is one that may as well now be ventilated.

I say, therefore, all honor to those who feel the need of a service, the need of a divine worship, at least once a year.

They are better Jews than those who spend the Sabbath and the Sunday in gambling. But the question is whether the Jews as a class should not stand up for their historical Sabbath. Suppose we should have a Friday in Mohammedan countries, and suppose in Buddhist countries some other day, then we would spread our Sabbath over the whole week. Will that do? So then again, I should advise my friends, the members of this Convention, that they leave such theological disputes to the Rabbis. We have our hard work, we have our troubles, we have our severe battles, and I would not put them on the good ladies who mean so well as the members of this Council.

The President: I am sorry that I cannot allow the floor to any one further. We might talk from now until the next Convention, and we would not settle this question. I want to say for myself that in this Convention I have endeavored to keep every theological question out. This has been my ruling. I feel that there are such great things that we all can do together that we can well afford to let the Rabbis fight for three years more.

The essayist had the same right to the floor that we have granted to everybody. She has expressed her individual opinions. They are just as honest and just as strong for Judaism as any the most orthodox have expressed.

Mrs. Nathan: Has not the Convention passed a resolution to observe the Jewish Sabbath?

The President: No resolution has been passed. We simply passed the Constitution to-day which regulates our methods of work. Resolutions will be in order to-morrow, and I beg again that we leave those questions out.

We can still work, and we can still preach. Every one of us can preach for the Sabbath, for a good Sabbath. And let us go ahead, those who believe either way, we can do religious work in either field.

As this is our last evening together, we can stay a little longer and listen to the papers, although it may be late.

Miss Block of Cincinnati brings us a paper on

OUR RELIGIOUS SCHOOLS; WHAT CAN THE COUNCIL DO FOR THEM?

BY CLARA BLOCK.

Count Ito of Japan ten years ago declared that he thought it would be well for Japan to adopt Christianity, not because Christianity was the only true faith, but because it was one of the conventions of the comity of modern nations that a great power should be Christian. "It is," he said, with engaging frankness, "just the same thing as wearing a dress-suit at a dinner party. When a man goes to dine he always wears black trousers. It is not that the black trousers are better than blue or any other color, but it is an established conventionality that in evening dress, trousers should be black. So among modern nations it is a convention that the great powers should be Christian."

The above is quoted from the June number of the *Review of Reviews*. Could any statement be more exquisitely naïve, or any admission more coarsely frank? Is this a purely Asiatic point of view? Is there here no touch of nature that makes us kin with our Mongolian brother? Count Ito's suggestion is not, alas! unique, though the childishly frank expression of it may possibly be unparalleled.

The Philistine, the commercial spirit invades the territory even of things holy, and so-called religious convictions are placed under the hammer, to be bartered away to the highest bidder. Material gains, or a reverence for the fleeting fashions of a day, or the fear of being with the losing side, and the inconvenience entailed, are eloquent arguments, it would seem, for placarding one's faith "for sale."

There is nothing particularly original, nor at all novel in the open sesame suggested by Japan's naïve diplomat. It is a method quite common enough, in our Western Hemisphere, based upon the philosophy so tellingly employed by Count Ito. It is not unfamiliar in spirit, at least, if in the letter, to numbers upon numbers of our own co-religionists, who regard the faith into which they were born as so much

“impedimenta,” so much encumbering but useless baggage in their march to success, the only goal toward which they turn their eyes. If it is to be reached by renouncing Judaism, by adopting Christianity, or possibly by embracing Brahminism; if any chance could make it the belief of a dominant people, they would turn to it as readily as does Ito to the faith and the dress-suit of his choice.

It is a common danger among the Jews; it is invading the ranks of school-children even, who recognize early in their young lives the worldly disadvantage of the spiritual inheritance into which they have been born. Too soon regret at what they feel to be a perverse fate comes into their hearts, unless they are morally fortified by the spirit pervading their homes and their religious schools.

This idea, it seems, has been largely absent in the general plan of conduct of our Sabbath Schools—the idea of inculcating reverence for our ancestral creed. Not in a knowledge of its tongue, as found in text-books of the Hebrew language, not in the mere history of our people, as embodied in the stories of the Bible, not in ethical and spiritual truths to be deduced as principles from these tales (though this last is the highest and best to be aimed at and aspired to by all instructors); not, in short, in intellectual, moral, and spiritual truths deduced, do we find what is all-sufficient. But all these must be offered in that spirit which will generate in children a pride in a possession peculiarly Jewish, that will foster a sentiment of loyalty to and reverence for a people that have stood as an exponent of the highest truths, that brought into the midst of universal darkness the light in which stood revealed the laws divine—laws known as a whole to no other people, truths that have lighted up the musty corners of the earth, that have placed in civilization’s hand the torch by whose light she may make her swifter march around the world, instead of groping it blindly.

Truly, mankind admits the debt; but what is offered us in payment? In more gracious moments, no recognition; commonly, however, abuse. Shall this disaffect us? Is our self-respect founded upon a thing so slight, that when

others scorn us, we shall seem little in our own sight? Shall we renounce our people because they are in the minority? Shall we cast them off because it may be expedient?

Impress upon your pupils this, that though but little regarded, their creed and race retain a splendid dignity, which is augmented by each individual's fidelity, which can be detracted from by every act of faithlessness, but to the disadvantage of the faithless one in far greater measure than in hurt to the faith.

We have not all of us the gift of spirituality; but the normal child has a normal sense of honor, which can be appealed to, and which is susceptible of education. He can be taught to respect his creed, to be repelled at the thought of treating his soul as salable, the creed of his fathers as a marketable commodity to be given in exchange for convenience or advancement.

How can this spirit be generated, this reverence for their people's traditions? Surely not through the type of instructor familiar to all of us, who treats lightly our ancient rites and ceremonies, who discusses them as one would archaeological curiosities, as he would speak of the searching for the sacred mistletoe or the serpent's egg by a Druid priest, or of a Roman haruspice seeking auguries in a bird's liver. Not in the spirit of scornful amusement, as if Jewish forms had sprung from superstitions like to those which belong to many religions in their infancy; but by speaking in reverence of that spirituality and of that "moral genius" which, a particular and peculiar gift of the Hebrew people, dignified them above all other nations; in reverence for whatever is a product of the mind and heart of a race so gifted that it came into the world bringing a message for the whole world, giving it a code upon which all civilization rests, giving to Christianity itself its blood and sinew and its breath of life, though the gift is not acknowledged.

'Tis true, we would not teach our pupils to blindly observe without question, without thought, the minutest ritual details, merely because they were enjoined. They are not

the end of religion; it may be that they are a means to it. But it is certain that as memorials they have an undeniable beauty; that they serve a certain higher purpose in appealing to sentiment and in quickening our love for all that is best in our race's traditions, and that they beget a love for and pride in its spiritual mission.

To such as are governed by self-interest solely, and are at no time actuated by a higher motive, it should be said that this pride dignifies us personally and individually, and as a people as well, among our non-Jewish neighbors. Let those, then, to whom policy dictates disloyalty be far-sighted enough in that policy to realize that in betraying a lack of respect for themselves, they inevitably forfeit that of their neighbors.

Again, our religious schools fail in that they do not teach religion. Their original purpose, to develop the spiritual possibilities of children, remains largely unfulfilled. A most exhaustive knowledge of the Bible and of its ethical precepts may be imparted through a training that can be called nothing more than purely secular. To teach one's pupils to believe intellectually in a Creator is not necessarily helping them to realize Him, not leading them to experience the reverence for and loving dependence upon the Creator, begotten of that sense of intimate relationship to Him which constitutes the essence of spirituality. It is hardly to be acquired through the definitions of the Catechisms. They are, as a rule, Johnsonian in their ponderosity, defining words in terms several degrees less lucid than the words to be defined.

Why feed children on the mystical and the transcendental? "Milk for babes, strong meat for men." Moreover, for children, the Deity should be no terrible God, to be feared and appeased, nor one to be prayed to for a bestowal of gifts; but he should represent the Everlasting One, supreme in wisdom, in goodness, in love. And for the reason of that perfection, and that love, he should in turn be met by their love and their striving after perfection. And all this becomes a possibility with faith which is the *sine qua*

non of spirituality, at once its foundation, its superstructure, and its noblest adornment.

In teaching Bible history, it is important to engage the entire attention of one's pupils. This cannot be accomplished by a close adherence to the text, but rather by digressions and excursions into related subjects; and yet the main thread of a story should not be lost in a ramification of comment, nor the intensity of its purpose in numerous anecdotes, however apropos. All interesting bits of information should be merely secondary, serving only as those final touches that throw out the main figure into bold relief and heighten its effect. The impress of such a picture is lasting upon the child, and to the young imagination it offers an endless variety of suggestion.

In the Sabbath Schools of the elder day, those living creatures of the Scriptures, whose hearts were as illy regulated, or whose lives were as well ordered as are those of our neighbors, though they dwelt in tents and watched their flocks under the brightly-starred skies of Chaldea—men and women by whose side we might have walked, and with whom we might have sat down and “reasoned together”—what were they? Dry bones and dust, into which no spirit had been infused, for which no Prometheus had stolen fire from heaven; creatures which had never come to life, lay figures which posed but awkwardly. The stories lacked atmosphere, perspective, setting, all the attendant circumstance and filling in of detail that make reality. Translate your pupil to the Orient: walk with him among the hills of Palestine; let him rest among her olive groves, and drink from her ancient wells, and read their worn inscriptions. Take him a few days' journey through Egypt: lead him through the Alexandrian library; let him walk under the shadow of the Pyramids, and learn the history of their building, while he listens with pitying heart to the story of his forefathers bending under the Egyptian yoke. Let him look into the calm eyes of the Sphinx and try to read her riddle. Restore for him the ruined temples of Karnak. Surround each great picture of the Bible with

the miniatures of incident and circumstance, and the most torpid mind will grow active, the duller imagination glow, and for a brief season there will be no to-day, but your pupil will live in the yesterday of four thousand years ago—he will stand in the actual presence of the hero of forty centuries past, and will give him the worship of a tender young heart, always alive to the influence of a noble example, and as dangerously susceptible to one of evil.

When the moral of the story is to be drawn, the pupil should himself deduce it. He should be told nothing that lies within the range of his ability to tell his teacher. The old system of pedagogics, which is exemplified by the teacher who instructs by questioning, "Two and two—are four, Johnnie?" ("Yes ma'am," answers discerning Johnnie) ought now long since to have been obsolete. One cannot expect one's pupil to have *à priori* knowledge of the facts of Biblical history, but general ethical truths it is not beyond his capacity to discover and to formulate.

He must also be made to understand that his connection with those truths does not cease with the intellectual feat of discovery. They are for him to apply and to embody in his own daily life. There are various ways of teaching him to observe moral principle, and so of insuring right conduct; but the method employed, that is, the motives appealed to, have the first place in dignity and importance. If one appeal to the motive of self-interest in a child, the results as expressed in his conduct may appear good; but the means are pernicious, and the good is annulled. For example, one may tell him that "Honesty is the best policy." As a consequence, he will in his school-life be a pattern of good behavior, when it chances to be unprofitable to be otherwise; later on, in his professional or mercantile career, he will observe the same policy for the same reason. He will still believe that the maxim "Honesty is the best policy" is a good, safe, commercial principle; but for him it will hold no moral element. Should circumstances render it a better policy to discard honesty, his honesty will be discarded. The motive alone dignifies or degrades an act.

Dr. Felix Adler says that, "The wise teacher will appeal to the taste, the intelligence, and the feelings of his pupils; he will touch these various springs of conduct all the time; but the moral motive is the highest, the only sufficient motive."

But to whom shall we leave a work requiring quick perceptions and a nice discrimination? Too often the pliant child-mind is left to be molded by careless, haphazard touches, which may cruelly warp it. Why surrender a task of infinite delicacy to the unskilled hand of a tyro? In many of our cities, our present volunteer Sabbath School teachers were graduated in Bible Study at the mature age of fourteen, after which Bible History, ethics, and catechism were, for something like five or six years, consigned to cobwebs and oblivion, until their owner, having been unexpectedly called to fill a vacant chair of some Sabbath School faculty, brought them forth, accepted the chair, and proceeded to expound the Law and the Prophets. On demand, these young high-priestesses stand forth, as fully equipped, in their own opinions, as Minerva herself when she "sprang full-armed from the brows of Jove."

It remains for the Council of Jewish Women to rescue American Judaism from the dangerous experiments practised upon it by these daring young professors of Exegesis. Should not *Lehrjahre* precede *Wanderjahre*? Should there be no apprenticeship, no previous training for this most important work? Cannot the Council exert its influence to establish in each Jewish community a religious normal school, a course which should be obligatory upon every woman intending to teach in our Sabbath Schools?

To the Council's efforts is due a revival, a re-birth of interest in things Jewish, and for the Council will it be to sustain the life of this Renaissance, which gives promise of a noble development. In the Sabbath Schools is this to be achieved, through the young, whose convictions are as yet unformed. And if we may hope for good results, our teachers must be selected upon the same principles as are those of the secular schools, that is, for the reason that they

are fitted by a previous training for the work they undertake. And as to methods, the happy inspiration of the novice must make place for the systems that have been tried and approved.

But the establishing of these preparatory schools will not be a complete solution of the difficulty. In addition, the Council seeks her auxiliaries in the home; she strives in her study circles to prepare mothers and sisters, so that they too may lend their influence and their efforts at home, if not in the Sabbath Schools; indirectly if not directly. For though the Council seeks to inspire religious fervor, though she starts the flame into life, she looks to her Vestals to trim it and to keep it burning.

The President: I am very happy to introduce to you Mrs. Hahn of Philadelphia, who gives the last paper on the program for the Convention. To-morrow morning we have our last session, the election of officers, and unfinished business. I trust that all our delegates and visiting members will be present at that session.

Mrs. Henry Hahn of Philadelphia will read a paper on "Mission Schools as a Means and an End."

MISSION SCHOOLS AS A MEANS AND AN END.

BY MRS. HENRY HAHN.

That Mission Schools are increasing and their importance evident cannot be denied, but to measure their beneficial effects requires statistical consideration. Not, however, by numbers can this be judged, but by their moral influence. We know that thousands of children are placed under the tutelage which should elevate them, but does it always do so? Are there instructors equal to the sacred task of imparting, not only the written laws, but those dictated by an innate love for religion and truth? There *are* such among us, and more will arise to succeed them. Still, there is a lukewarmness in the cause of Judaism, and it is the few who shoulder the responsibility. Our people, so warmhearted,

ever ready to allay the pangs of penury, are slow in recognizing the importance of contributing food for the soul as well as the body. Our Mission Schools hunger for aid, so tardy in coming.

The Gentile missions thrive, old and young lending their energies in spreading the Gospel. Their tangible God, represented as saint and martyr, appeals to the senses; pictures, images and song keep alive a history, needing them all to perpetuate it.

It is this resort to the *material* that has made Christianity the religion of the civilized world.

Through something more spiritual has *Judaism* survived the persecutions of centuries; voices in Israel have not been raised in invocations to a man-God and so-called Mediator, but to the great *mystery*, beyond the portrayal of the highest art. It is this spiritual love and reverence we must continue to instil in our youths, so that the simplest and grandest Faith may live.

Hampered by adverse circumstances attendant on the minority, the religious training of our own children is difficult, but how much more so the conduct of our Mission Schools? Even example is in many instances missing. They come to us untaught, unkempt, suspicious and—sad to relate—often false. In their homes all this is fostered and only those who have come in contact with the work of reformation know its difficulties.

With the influx of the Russians began a labor involving not only money, but energy, endurance, and sympathy. A people came to us persecuted, despised, and exiled; they came, the victims of all that had degraded them, but, through dishonor, poverty, privation, and misery unparalleled, they cling to their only stronghold—Faith. The love of God had survived all the other virtues distorted by persecution. Here was a people to be cared for and civilized, and with Jewish charity and whole-heartedness, American Israelites undertook the task. Recognizing that only through the children could the elders be reached, the Hebrew Sunday-School Society of Philadelphia extended its

field to meet the emergency. Its school, from its inception, had been free and independent of any congregation. More schools were opened, and an Industrial one for girls.

It was then that the noble efforts of Miss Rebecca Gratz and her co-workers yielded the fruits of many years' growth. The pupils of that first free Sunday-School of America—founded in 1838—and their children, held out a helping hand to the refugees. Could Miss Gratz look down upon the schools now, she would surely feel that no nobler monument could have been consecrated to her memory than is represented by them, in numbers and advancement. Her name has been handed down from one generation to another, and, after a lapse of fifty-eight years, is a household word.

It is not my desire to make this an historical paper, but I beg to mention that to-day Miss Gratz's niece is president of the Philadelphia Section of the National Council of Jewish Women, and that the present president of the Hebrew Sunday-School Society has, for over fifty years, been connected with the schools as pupil, teacher, manager and president. This digression you will pardon, for it seems to me too good a record to be ignored.

New York established the next Jewish Mission School, and has extended and enlarged the work to its present proportions. With the same difficulties both places have to contend, and in both much has been accomplished. The Eastern cities, being near the seaboard, have had the bulk of the responsibility, but in Charleston, Pittsburg, Chicago and other cities, North and South, East and West, the situation has been realized and met. The down-town school here commenced with but a few pupils, and it now holds its place among the model industrial schools of the country.

The numbers receiving moral and religious instruction in the Mission schools—in Philadelphia over 2000, and in this city many hundreds—bear witness to their usefulness. In both cities, although called Sunday-Schools, they are non-congregational. Subscriptions and donations sustain them, and the instruction is almost entirely voluntary. Did our

communities realize the value of these schools, the question of better service and facilities would undoubtedly be more cheerfully met.

Impressions formed in youth are so lasting that it would be strange, indeed, were example and precept not heeded by our pupils.

Many instances might be cited, wherein girls and boys have creditably gone through the prescribed course of the Philadelphia schools, and then, notwithstanding their becoming bread-winners, have returned and entered a Post-Biblical class. In the last year, a number of the graduates have formed themselves into an Alumni Association, and are bent upon helping others and further pursuing studies which will fit them for instructors.

Can we fail to see in this the good effects of religious training, and is it probable that these very youths have not carried into their homes principles elevating and sustaining? Their parents, born and bred in an atmosphere so adverse to self-respect, may be slow in adopting new methods and ideas, but the effect of ennobling thoughts and deeds must eventually bear good results.

Only those actively interested in such schools know the progress made in a few years. Instead of bigotry, true religion is instilled into young minds and hearts. They are taught not only Bible history and the laws, but the spirit of Judaism. The whys and wherefores are given, so that these Russians—the future Jews of America—will be a credit to the community instead of a burden. Institutions of learning already recognize their capabilities—a proof that the race has not, as many suppose, degenerated.

Our Mission Schools mean care and love for our people; they do not aim at enlarged numbers through conversion. There is no effort to counteract the influence of birth and education, but we do strive to keep our own. Gentile missionary work is more extended. In all lands it seeks to Christianize the people. Many good men and women sacrifice themselves for the salvation of others, and succeed in materially adding numbers to the different denominations.

Their labors are not, as one would suppose, confined to the savage or heathen, but, believing that only through Jesus can souls be saved, they have endeavored, in many instances, to gather our people into the fold. Did a Jew follow such an example, we would spurn him or pity his lack of reason.

With our views of religion, we cannot sympathize with a movement bearing with it so much to be censured. None of us can presume to imagine that our religious convictions only are acceptable to God, or that a divided household, which proselytism often creates, can secure happiness here or hereafter. Thank God, Jewish households are Jews at heart, and as adherence to habits formed in early life is natural, so it is that the impressions received then influence us always. Why change them if they are good, and we believe and live up to them?

Have you never known instances wherein the offspring of so-called "old-fashioned" Israelites have swerved, not exactly from their Faith, but the observance thereof? I have, many—but seldom one whose heart did not throb at a reminder of some ceremony practiced in his childhood's home. I have known men to weep over such reminiscences, and cite their beauties to their children. The Sabbath blessing, for instance, may have been lightly received, but is never forgotten.

And so it will be with the next generation, the one following, and for ages, because Judaism will live, vivified by the pupils of our Mission Schools and their progeny.

An intelligent interpretation of the Sacred Book and literature will strengthen the adherence to and admiration for the purest of Faiths.

A convert to Judaism once made use of a few Hebrew terms and was not understood by a born Jewess. The proselyte, surprised at her ignorance, said, "Do you not know the significance of those words? You should, because it is beautiful." She had studied not only the Bible, but all she could glean pertaining to sacred subjects, and was alive to the exquisite beauty and meaning of much ignored or laughed at by some of us.

Let this be a lesson to all having in charge our Mission Schools; let it be borne in mind that good teaching means, not simply book language, but lucid explanations and the moral gleaned from whatever is taught. The words will be forgotten—the moral never.

The Russians who fill our schools are intelligent, apt and ambitious; they are Jews, as well as we, and have proved their powers of endurance in a good cause, where many of us would have yielded.

A physician once remarked to another gentleman, "I cannot imagine that the Russian Jews we see here can possibly be of the same people as 'so and so,'" referring to several prominent Israelites.

The gentleman replied, pointing to some Italian street laborers, "Can you imagine that they are of the same people as the Cæsars?" The response was, "I never thought of that."

Nor had he thought how those very Jews had fought battles, harder than those which made the Cæsars renowned; how, with all the native talents and advantages enjoyed by the great Cæsar, he had striven for glory—earthly, while the poor, down-trodden Jew had contended against enemies, the bitterest, for his soul's salvation. Which will be more glorified hereafter? Have we ever thought of that?

The Convention adjourned to meet Thursday, November 19th.

THURSDAY, NOVEMBER 19, 1896.

MORNING SESSION.

The Convention was called to order at 10 o'clock.

The Minutes of November 17th and November 18th were read and approved.

The President: The first Committee we have to hear this morning is our Committee on Resolutions, Mrs. Laura Jacobson of St. Louis, Chairman.

Mrs. Barnet of New York asked for the floor, and inquired whether the paper read by Mrs. Frank had been accepted by the Convention.

The President: The papers are the expression of the individuals reading them. They are expressed by members of the organization, and I hope that we as a Council will not attempt to do anything to fetter individual opinion or expression. I wish to say further that the essayist in no way expressed the opinion of any one but her own self. She did not express the opinion of a Convention, a Council, or a section, but of Mrs. Frank individually, and she will stand upon her opinions, and be very glad, I am sure, to give you any information you wish.

Mrs. Jacobson: I think that there is something in the resolutions that will allow discussion on the point.

The President: It was stated yesterday afternoon that I have ruled every religious question out. I have done so because it was brought up out of its proper place. We are a Convention to transact business according to time and place, and while we are having a Constitution up for discussion, there is no time for religious discussion. Our Constitution cannot handle questions of theology. It is simply

a Constitution for the transaction of business. And I hope that we shall have time this morning to give every member present a chance to be heard on any question she desires to bring up under the head of unfinished or new business.

We will now have the report of the Committee.

Mrs. Jacobson: The Committee on Resolutions having had a very short time to prepare these, may have made some grammatical errors, for which we ask your indulgence. We asked yesterday that all who wished to present as we might wish. Some were not presented yesterday and as we only had last night for a meeting and early this morning in which to finish our paper, they may not be so finished as we might wish. Some were not presented yesterday, and have been put in this morning. The members of this Committee do not feel individually responsible for all the resolutions offered. They are offered because we thought them the sense of the Convention.

REPORT OF COMMITTEE ON RESOLUTIONS.

MRS. LAURA JACOBSON, Chairman.

The First National Convention of the Council of Jewish Women, assembled in Tuxedo Hall, New York City, November 15 to 20 inclusive, for the revision of the Constitution, the comparison of reports, the consideration of the best methods of furthering the objects of the Council, and for the establishment of a closer sympathy between its members, presents the following Resolutions:

Whereas, It is largely due to the indefatigable and judicious efforts of our worthy President, Hannah G. Solomon, that the Council has been so eminently successful; and

The Vice-President, Babette F. Mandel, has so ably seconded her efforts; and

The Corresponding Secretary, Sadie American, has so well and faithfully performed all the duties of her office; and

The Recording Secretary, Carrie M. Wolf, whose absence from this Convention is deeply regretted, has so well filled her position; and

The Treasurer, Bertha A. Selz, whose absence is also a matter of regret, has so admirably done her work; and

Whereas, The Committee on Religion, Julia Felsenthal, Chairman; the Committee on Philanthropy, Carrie S. Benjamin, Chairman; the Committee on Religious School Work, Julia Richman, Chairman, worked with such untiring efforts and fine results; and

Whereas, The Board of Directors with great executive powers has wisely and successfully managed the affairs of the Council; and

The various National Committees have so well arranged for the needs of the Convention:

Be it Resolved, That each and all of these officers receive the cordial and unanimous thanks of the entire Convention. Adopted by rising vote.

Gertrude Berg has so conscientiously filled the office of our absent Recording Secretary that the Convention desires to extend its thanks.

Adopted.

Whereas, The New York Committee of Arrangements, with Sophie Beer as its Chairman, has labored so indefatigably and with such earnest zeal and satisfactory results; and

The Committees on Reception, Printing and Badges, Press, Halls and Hotels, with their respective Chairmen, Maud Nathan, Hannah Einstein, Julia Richman, Minnie D. Louis, Sarah Lyon, have so successfully carried out their excellent arrangements for the comfort and entertainment of their guests:

Be it Resolved, That each and all of these officers receive the cordial and unanimous thanks of the entire Convention. Adopted by rising vote.

Whereas, The members of the New York Section have extended such cordial hospitality to their sister members,

Be it further Resolved, That they receive special thanks for courtesies shown.

Adopted by rising vote.

The City Press having given such generous space and such kindly accounts of the meetings of this Convention,

Be it Resolved, That it express to them likewise its appreciation of their services.

Adopted.

Whereas, The Rabbis by their frequent attendance and warm encouragement have done much to aid the cause of the Council,

Be it Resolved, That our sincerest gratitude be offered them.

Adopted.

Whereas, Not only upon this occasion, but also upon all others, Mary Lowe Dickinson, President of the National Council of Women, and Ellen M. Henrotin, President of the General Federation of Women's Clubs, have lent assistance and extended fraternal greetings,

Be it Resolved, That for their generosity in our behalf, they receive this expression of our appreciation.

Adopted.

And be it further Resolved, That those who have added to the pleasure of the meetings by their contributions of music, and also that all of those who have furthered the success of the Convention by timely assistance and earnest efforts, shall be sincerely thanked.

Adopted.

Whereas, The Directors of the Temple Beth El have hospitably extended the use of their Synagogue,

Be it Resolved, That our appreciation be made known to them.

Adopted.

Whereas, The Council of Jewish Women feel deeply with all who suffer under religious persecution,

Be it Resolved, That we endorse the following resolution:

"St. Louis, Mo., Nov. 15, 1896.—Grover Cleveland, President of the United States, Washington, D. C.—Sir: The Woman's Christian Temperance Union, in national convention assembled, and representing 300,000 American women, is indignant at the outrages committed by the Turkish soldiers and mob on fifteen of our honored American fellow-citizens at Harpoot, whose homes and property, to the ex-

tent of \$100,000, have been plundered and destroyed. We protest against the delay which has allowed more than a year to pass without securing any indemnity for this outrage, nor the punishment of any of the guilty parties, and we respectfully urge that immediate and effective steps be taken to vindicate the rights of American citizens in Turkey. We further urge the co-operation of our government in every possible way with the powers of Europe in bringing to an end the reign of bloodshed and outrage in Turkey, which is a disgrace and a menace to our common civilization.

“On behalf of the convention,

“FRANCES E. WILLARD,

“CLARA C. HOFFMAN,

President.

“Secretary.”

Mrs. Nathan of New York: I only want to say that as the resolution is put, of course it must voice the sentiment of anybody who is interested in humanity, but there is a great difference of opinion as to whether the Armenians have been persecuted or whether they have brought about the persecution, as they call it, themselves. The Turks have also been persecuted, and the Armenians have brought about this through political causes by sending missionaries to proselytize. And it seems to me that so much harm has been done the Jewish community just from that very idea of sending missionaries to proselytize, to break up family homes, that it is a little foreign to us to voice our sentiments in this way.

The President: I am going to ask the reporters, if they report this discussion, to please do it correctly.

Miss Meyer: Anything of this kind coming before this Convention and being sent broadcast may tend to foster more hatred among the Mohammedans toward the Jews, and I don't think it wise that this meeting should pass that resolution.

Mrs. Sternberger of New York also objected to the resolution.

Mrs. Rosenberg of Philadelphia: Whereas Israel's mission is peace, let us put ourselves on record as fostering peace. I for one am not in favor of touching the Eastern question at all. I cannot help recognizing in these things the force of evolution. It is one of those world movements which are inevitable, and must be fought out. There are only two ways in which things of this kind can be remedied, either by war, which is revolution, or by a slower process, that of evolution. Let us put ourselves on record at all times for peace.

Mrs. Nathan: I suggest that, if we wish to speak of the Eastern question at all, it be the sense of the Convention that we deprecate all persecutions. But for us to decide that the Armenians have been persecuted and that the Turks are in the wrong, that I for one object to. So, if this could be amended simply that we deprecate all persecutions, I am satisfied to leave it that way.

The President: Without reference to the Armenians at all?

Mrs. Nathan: It seems to me that there are persecutions that touch us a little nearer than the Armenian persecutions; the persecutions in Russia, for instance.

Miss Meyer: I would move that this resolution be eliminated or laid upon the table.

Motion adopted.

Resolution "Resolved that the Jewish Women for the second time convened feel grateful for the improvement in the treatment received by the Russian Jews in their native country, and express the hope that all religious persecutions shall cease."

Adopted.

Resolution "Whereas we believe that the social life in a community may be made the medium of accomplishing

good, be it resolved that the Council of Jewish Women use its efforts to foster social life within the congregation."

Motion to adopt. Seconded.

Mrs. Rosenberg: The social life of the Jewish race has always centred about the home. Why should we take it away from there? I will only quote one of my friends among the Christian ministers, who recently told me that the social life in the Church is one of the most harmful things that he knows of, for two reasons, one that women give too much of their time and effort to church work, not in the way of religion, but social entertainments; another, that a reform movement is now developing in which the church as a sacred edifice must be kept distinct and apart from the social life, as at fairs and strawberry festivals, and so on. I do not think it is the sense of this meeting, judging from expressions around me, that we should foster social life within the synagogue.

Mrs. Landsberg of Rochester moved to lay it on the table. Not seconded.

Miss Sale of St. Louis: With all due respect to the speakers before me and the minister of the Christian church who spoke as he did, I cannot see how fostering social life in the congregation can affect the life at home. I certainly found in St. Louis that it is just what we want, and after listening to Mrs. Dickinson and Mrs. Henrotin upon the question of sociability, I can't see for a moment how we can doubt it. I feel quite sure that it is the one thing we need in St. Louis to help the Council, which stands for all good work.

Miss Marks of Cincinnati: If I understand the motion, I don't think that the promotion of social life in the congregation means the giving of strawberry festivals and entertainments in synagogues. It means the better acquaintance of the members of that congregation with each other.

Mrs. Lowentritt of Oil City, Pa.: Mrs. Henrotin spoke of the social life of clubs, not as a religious movement.

Mrs. Rosenthal: I think that the minister would deprecate the club movement as much as the church movement. He would probably be opposed to women leaving their homes at all.

Mrs. Grata of Newark: Why foster club life and not social life in the synagogue, in the congregation?

Mrs. Blatner of Albany: If we take the entertainment part away from our synagogue, we would be very much lost. We have all sorts of lectures and entertainments, and we call it a real home for every night in the week. The vestry room is open, and if we rob the church of that, we would rob it of a great deal.

The motion to lay on the table seconded. Rejected.

Resolution adopted.

Motion made and adopted that business be suspended for a moment to hear an invitation from Temple Emanuel.

Mrs. Einstein of New York: At a meeting of the Trustees of Temple Emanuel, 43d Street and Fifth Avenue, last night, it was resolved to invite all the delegates to attend services on Saturday morning, and we would be very glad to have them attend, and on Sunday morning to visit the Sunday School.

The President: We accept with thanks. Seats have been reserved, and the Temple begins at 10 o'clock Saturday and the Sabbath School at 10 o'clock Sunday.

Mrs. Kohut offered resolution: "The members of the New York section desire to express their appreciation of the dignified and capable manner in which the President of the Council, Mrs. H. G. Solomon, has conducted this Convention. The justice and high grade of ability that she has displayed have been powerful agents in making this Convention a complete success, and we tender to her the gratitude and sincere appreciation of all the members of this section."

Mrs. Miller of Memphis: Inasmuch as the President cannot put the motion, I take much pleasure in putting the motion to the House.

Adopted by a rising vote.

Mrs. Miller: I have a motion to make that all the sections would like to express their gratitude.

Mrs. Kohut: The motion that has just been put is that all of the sections would like to add their vote of thanks to that of the New York section.

Mrs. Kohut offered the following: As the New York section recognizes with deep gratitude the valuable services rendered by the Vice-President of this state, Mrs. Julius Beer, in making the Convention a complete success, be it hereby resolved that it tenders its expression of hearty appreciation of her services and for the dignified manner in which she has sustained the reputation of our section.

Amended that all the sections join in that resolution also.

Mrs. Frank of Chicago: I offer a resolution to thank Mrs. Kohut for her kindness and her valuable services to the Convention.

Adopted.

Mrs. Jacobson: I should like to say for the Committee that we are very glad to have that resolution offered.

Mrs. Kohut: I am sure I am more than grateful to Mrs. Frank, but I really feel that I do not deserve it this time.

Mrs. Beer: I would like to thank you all for your kindness; and the success of the Convention makes the pleasure so much greater.

The President appointed as tellers for the election Mrs. Greenhut of Peoria, Mrs. Einstein of New York, Miss Block of Cincinnati, Miss Sommerfeld of Baltimore, and Mrs. Rosenberg of Philadelphia; Mrs. Rosenberg, Chairman.

Resolution "Whereas we believe a knowledge of Hebrew to be essential to a perfect understanding of Judaism, and because it is our sacred tongue, be it resolved that the Council recommend its compulsory study in religious schools."

Miss American: I wish to offer an amendment, that the word *compulsory* be stricken out. I am very much in favor of the study of Hebrew. I am in a position to say, much to my regret, that I never was taught it. I am trying now to learn it. But I do not think it should be made compulsory. That is a matter for the parents to decide and not for the Council of Jewish Women to say anything upon. To recommend its study is a proper thing, but to recommend its compulsory study is too strong for any recommendation of ours.

Resolution as amended adopted.

Resolution "Whereas we believe that early religious training is conducive to a spirit of reverence and therefore cannot be too soon acquired, be it resolved that the Council recommend the admission of children into our religious schools at a very early age."

Adopted.

Resolution "Whereas approximate unanimity in religious school work and more thorough information on the part of teachers is desired, be it resolved that the Council endeavor to form a league of Jewish Sabbath School teachers."

Miss Richman moved that it be referred to the Central Board for immediate consideration.

Miss American: It would strike me that it is not a matter for the Central Board; that is a matter for our Sabbath School Committee, and to take out of their hands the work which is first and foremost theirs, I think, is to show them a mark of disrespect. I therefore ask Miss Richman whether she would allow the amendment to refer it to our Sabbath School Committee.

Amendment accepted and resolution as amended adopted.

Resolution "Whereas we believe the observance of the Sabbath to be of paramount importance to the proper exercise and influence of religion, be it resolved that the members of the Council shall use all possible influence against the desecration of the Jewish Sabbath, and resolve to reinstate it in their homes in its pristine purity."

Motion made that it be adopted.

Mrs. Hamburger of Pittsburg: That is probably the most difficult problem that we have to contend with. I am from Pittsburg or Allegheny County, representing a manufacturing district. When the Russian immigrants came to us, we found we had more unskilled labor than skilled, and a Committee was appointed, and was successful in placing many of our refugees in the iron mills, glass factories, and all other industries in that part of the State. The first question they asked us was "Can we keep our Sabbath?" And we appointed a Committee of ladies and gentlemen to investigate. I am sorry to say we failed absolutely, because they would not take the people we sent there for five days in the week. How then can we observe the Sabbath? The next question that presented itself was this: We found that the young girls and boys could keep the Sabbath if they worked in sweat-shops. Our Council endeavored to take them away from the sweat-shops, which I am sorry to say were kept by Jew and Christian alike. They allowed them to work five days, and allowed them to work on the Christian Sabbath also. We have this problem, and if any lady can solve the problem for me, I shall feel that I have come here for a very good purpose.

Miss Barnett of New York: The Jewish Sabbath is commanded in the Bible as one of the holiest Commandments brought down to us through ages of persecution and bloodshed. Yet it is not considered a sin not to attend the synagogue on the Sabbath day, and Judaism will not at all be impaired, and the Jewish Sabbath, which has been handed down to us through ages and generations of bloodshed, as I said

before, will not be impaired in any way through our not being able to attend synagogue services. And now I take the opportunity of expressing my deep regret at hearing what I did hear last night in a place of worship in this city, namely the proposition to replace our Sabbath with the Gentile Sunday, wipe out our holy Sabbath entirely. The Sabbath is the foundation of our Jewish religion, the foundation of that very structure with which Mrs. Kohut so ably compared our tottering walls of the Jewish Religion. And are we now to put, each and every one of us, the shovel under that foundation and help pull down those very walls that are shaking already? If you remember, Madam President, at the first meeting you inspired us with a very great love for the Jewish Sabbath, and we felt, as one of the speakers put it, that the time had arrived that the Jewish melodies of the long hushed timbrel of Miriam shall once more resound through the land with joy and new vigor. And I feel that this is the keynote of Judaism in America.

Mrs. Frank of Chicago: *Madam Chairman and Members of the Council of Jewish Women:* I yield to no one in love for Judaism, and in a desire to perpetuate it forever, and in love for all its symbols, and because I wish to perpetuate the true spirit of Judaism and the true knowledge of its guiding principles, I advocated that in places where the Saturday services are neglected, we should devote a portion of the day of rest that is now observed by all Jewish men and women, in practice if not in theory, to a study of Judaism, and that it cannot harm us, that it must uplift us to learn, through those who have devoted their lives to a study of Judaism, its message to us and to the world.

I said further, where the Saturday services exist, and they exist in most cities and towns of our land, let those who cling to the old day hallowed by custom attend the services and live out the day as the fathers did, but let us not separate ourselves from our young men and young women on whom the future of Judaism depends, and give them no place where they can worship and can learn the

message of Judaism. In this city and in many cities of the West and of the South and of the North and of the East and of Europe, there is a large leisure class that can and does attend the Sabbath services on Saturday. Let them continue to do so, and let them continue to live out the Sabbath in the true spirit. But there are many who are not able to do it. I said "six days shalt thou work" is as much a part of the Commandment as "on the seventh shalt thou rest." The Talmud says, and I am sure the Talmud is older authority than I am, "Man is lord of the Sabbath." What does that mean? I ask the Rabbis to tell me what that means. As I understand it, it means that the Sabbath day, it matters not whether you call it Saturday or Monday or Tuesday or Wednesday, must be kept in the spirit and not only according to the name of the day. If my husband and the children in whom I am interested could all attend services on Saturday, I should prefer it. But many of your sons, many of the young men and women whom you are interested in, cannot attend services on Saturday, and I want them to have the opportunity to learn what Judaism is, and to learn the lessons it has to teach us on all questions, religious, civic, and relating to human society and the life of the individual.

There was one other remark I made in my paper last night that is borne out by good authority, and that is that in the Temple in Jerusalem there were services on Monday and Thursday for those unable to attend on Saturday. And the most orthodox congregations, the most orthodox temples, the most orthodox people, still keep every day of the week, and do not consider any one day less holy than another. Judaism has consecrated work as well as rest.

Mrs. De Sola moved that Dr. Mendes be asked to speak on the question. Seconded.

Motion rejected.

Mrs. Miller: Dr. Mendes does not ask to speak, he only wants to enter a protest.

The President: He is not a member, and consequently cannot enter a protest.

Mrs. Jacobson: I should like to say that, though I think that Mrs. Frank should have had a right to explain her position, because many have misunderstood her, this is foreign to this Resolution; it has no bearing whatsoever upon this Resolution. The Resolution is not, shall we not also have services on Sunday, shall we not also learn something of our sacred religion on Sunday or upon any other day of the week, it only is that the Council shall use its influence against the desecration of the Jewish Sabbath.

Mrs. Kohut: I think that we have drifted very much from the Resolution that has been read by Mrs. Jacobson. I believe that this Resolution read that the members of this Council shall do all that they can, shall use all possible influence, against the desecration of the Jewish Sabbath and resolve to reinstate it in their homes in its pristine purity. Now, sisters, there is nothing in that Resolution that you or I or Mrs. Frank or Miss Lyons or any of us of extreme individual opinion cannot subscribe to. We are not taking care of, and it perhaps will never be possible for us to solve the questions of the political and social life of the entire country, but there is something that belongs to us, and that is our homes. Now I can't go into the argument of whether it is inconsistent to see our husbands and brothers work while we keep the Sabbath, but we know that you and I need not desecrate the Jewish Sabbath, and that you and I and some others do a great many things which perhaps we ought not to do on the Jewish Sabbath. Let those who must be the bread-winners, if they must earn their livelihood on the Sabbath, do it, but let you and me and all of us keep our Sabbath and not desecrate it by doing all those things which do us no good, and certainly win no favor from our Christian sisters. I did not misunderstand Mrs. Frank, I think she is entitled to her opinion, and I admire her for her non-aggressive spirit. Let us, you and I who do not agree with her, also be non-aggressive,

but it does not exclude you and me from keeping that which we can keep, and that is to exclude shopping and other things of which we all know very well.

Question called for.

The Resolution as read by Mrs. Jacobson unanimously adopted.

Miss Hirshfield of Buffalo asked for the privilege of the floor and upon motion was given the floor for three minutes.

Miss Hirshfield: I don't know that it will do much good, the motion has been carried, but I feel as though this Resolution were an interference with the individual right of each member. The observance of any day and individual convictions are a matter of individual liberty. I have a great deal of reverence and respect for those people who feel one way, but I have the same feeling for those who feel the other way, and it seems to me it is beyond the aims of this Council to interfere in any way whatsoever with the individual convictions or observance of any member. I feel as though we were standing upon the very rock that we are afraid is going to split under us. This is a matter of theological controversy and not for us to decide.

Mrs. De Sola: Are we a Council of Jewish Women or a Council of Women?

The President: We are a Council of Jewish Women, and as Jewish Women we take the liberty of Jewish Women to have our own opinions.

Resolution "Whereas those in attendance upon this Convention have felt it to be a source of inspiration and of lofty desire, be it resolved that they carry from it the high ideals unfolded and endeavor to realize in their daily labors the noble aspirations aroused."

Adopted.

Miss American moved the adoption of the Resolutions as a whole.

Motion adopted.

The President: Before we receive the report of the Nominating Committee I want to state that according to our old Constitution the Directors were appointed by the President. We were acting under the old Constitution when the Nominating Committee was appointed. Our Constitution accepted yesterday provides for the election of Directors and not their appointment. Do you wish to act according to the old Constitution or do you wish the names of the Directors presented?

Various Delegates: Presented.

The President: Then we will first vote for the Officers and then for the Directors.

REPORT OF NOMINATING COMMITTEE.

Mrs. President and Ladies:

In this very delicate matter, so very important to the future life of the Council, we have, first of all, endeavored to do justice to the diversified interests of this body as far as possible. We have tried not to bestow double honors, and have been mindful of the fact that some of our best talent and ability were already engaged in special lines of work in the Council, which have required deep study and deliberation. These we have in great measure left out of our deliberations.

Realizing fully how essential to the ultimate success of an organization is the tried experience which has successfully steered our infant Council with a steady hand into safe and quiet channels, and that such force, if possible, should be permitted still further to pilot the hopeful ship, we have left undisturbed, as much as is essential to the welfare of the Council, the present order of things. But, on the other hand, we feel that the great East, a field which offers vast possibilities for our work, as well as brilliant and capable women to accomplish our ends, should have representation on our Board, as well as the earnest, unpretentious

Middle States, supplemented by the young and growing West.

We have not been unanimous from the first, but have yielded to the general good of the Council, and now submit to you this report, which represents to us the greatest requirements for the good of this organization as a whole.

We desire to add that each member of this Committee is an earnest thinker for herself, and has submitted to no bias.

Respectfully submitted,

FLORA SCHWAB, Chairman.

Mrs. Schwab: I think that I may consider myself the mouthpiece of the whole Convention in presenting a name for the highest office in our Council. Graceful presiding and tactful recognition of our various wants have endeared to our hearts the woman in whose brain was the inception of this mighty organization. I present the name of Mrs. Hannah G. Solomon of Chicago for President.

Mrs. Eichberg of Atlanta: I make a motion to elect the President by a standing vote.

Motion seconded.

The President: I think that before putting the motion we must have the whole report.

Mrs. Schwab: The next name on the ticket only secondary in importance to that of President is that of one who from the first has served us with unswerving interest, has represented us at the various National Councils throughout the country with a brilliancy which redounded to the credit of our people, and whose services could not now be well spared from our Council. I present the name of Miss Sadie American for Corresponding Secretary.

The President: The office to be announced should have been the Vice-President.

Mrs. Schwab: For First Vice-President we present the name of a lady who I think will carry with her the interests

of the large eastern portion of our Council. I name Mrs. Beer of New York.

Mrs. Beer: I cannot accept.

Mrs. Schwab: I will next name for your consideration your Second Vice-President. It is a woman able in her sphere, though perhaps not so well known here, because she has not come before you publicly, but one who when you know her, you will agree with me and the Committee, is the most able representative of the Middle States. I name Mrs. Abe Wiener from Ohio.

For Corresponding Secretary we have placed upon our ticket the lady whose eulogy has preceded her name, Miss Sadie American of Chicago.

For Recording Secretary we would again come forward with one of our popular cities, most representative in work and in workers, Miss Berg of Philadelphia.

As Treasurer, the lady who holds our funds, which play not an unimportant rôle in our work, we think it consistent and to the benefit of the organization to continue Mrs. Bertha Selz of Chicago.

The Board of Directors: Illinois, Mrs. Emanuel Mandel, Mrs. L. J. Wolf of Chicago; New York, Mrs. Rebekah Kohut, Mrs. Rachel Sulzberger, Miss Elizabeth Hirshfield of Buffalo; Maryland, Miss Rose Sommerfeld; Missouri, Mrs. Laura Jacobson; Ohio, Miss Clara Block; New Jersey, Mrs. Weinberg; Georgia, Mrs. Anna Wise.

The President: Are there any further nominations?

Mrs. De Sola of Montreal: *Madam President and Ladies of the Council*: I feel deeply the unpleasantness of having to differ in a matter of this kind where unanimity and harmony should prevail, but "peace at any price" cannot hold good where the price is the sacrifice of principle and the sacrifice of what so many of us think essential to the best, noblest and highest interests of our holy religion. Hence I must

make another nomination. Mrs. President, most solemnly do I proclaim my reluctance to do this, for the ladies named here, without exception, have worthily gained our deepest obligation by their sacrifice of time, strength, and thought. But if this Council stands for anything, it stands for Judaism, and if Judaism stands for anything, it stands for God and God's Holy Law. In that Holy Law it is written, Remember the Sabbath day to consecrate it, and it adds that the seventh day is the Sabbath.

Point of order raised. Motion before the house.

The President: Mrs. De Sola is entirely out of order, unless she wishes to make nominations; but whether she does or not, let us grant her the courtesy of the floor; she is speaking for her principles, and has a right to be heard.

Mrs. De Sola: Thank you. The President of the Council stands for the Council, and therefore for Judaism and its Holy Law. Much as we may regret it, much as I personally do regret it, I cannot but feel that our loyalty to that Law makes it impossible for us to vote for any lady to be President of this Jewish Council who does not consecrate the seventh day as the Sabbath. The question is loyalty to God or loyalty to the lady named for President. For myself, I cannot, I dare not, hesitate. I declare for God and His law.

And I therefore move that inasmuch as this Convention stands for that and just that and that only, the President must be one who consecrates Saturday and not Sunday as the Sabbath, and I therefore nominate Mrs. Minnie D. Louis of New York as President.

The President: Mrs. De Sola has expressed her opinions of my opinions. She has not expressed my opinions. I challenge any one to express my opinions for me.

Mrs. De Sola: I have expressed my opinions as to what the President of the Council should be, the keeper of the seventh day as the Jewish Sabbath.

The President: The Council may decide for itself. I forbid the Council or any member of it to be a censor over me as to what day I shall keep. I do consecrate the Sabbath. I consecrate every day in the week. And I am perfectly willing, if it is the desire of the Council, to give place to Mrs. Louis, who I know keeps her Sabbath.

Mrs. Louis of New York: I most emphatically withdraw. There is no woman in this broad land of the United States that is better capable to rule this Convention both in spirit and in ability and in religious feeling than Mrs. Solomon, and I want to say, though I may be out of order, I had the pleasure at the organization of this Council in Chicago of making the motion that Mrs. Solomon be accepted as President by acclamation, and I repeat it now. She has been tried and not found wanting, and even now, though out of order, I make the motion that she be elected by acclamation.

The President: Are there any other nominations?

Mrs. Solomon was elected by acclamation.

Miss American: Mrs. Solomon has ably defended herself. No one could have done it so ably. As her friend, as her second in the Council, as her willing, glad-to-be servant many times, as knowing every part of her life, I claim the right to say that there is not another woman in the United States, and I care not where else, who is finer, better, truer, purer, nobler, than she is. Whether she observes the Saturday or not, God's spirit is in her heart, and as she has said, every day to her is consecrated. Those who started the Council of which she was at the head were not those who observed the seventh day. Never has our President let go forth one single word about her individual convictions to hamper any one else. Her hand has been extended freely, openly, to those who observe the Sabbath, and when word came to her that they were forming organizations for it, she said, "God be with you, do what your conscience demands you shall do." In every relation of life, as a mother, she devotes more time to her children than any woman I know, I care not where she is—

The President: I object to having my personal affairs brought before this Convention.

Miss American: Then I withdraw. But I wish to say that as President of this organization, she has with tact, with justice, in most crucial moments always done the right thing, and I regret exceedingly that anybody should come forward to imply that she has not. I would not for one moment curtail the freest expression of opinion, I respect the lady for her expression of opinion, but I could not refrain from raising my voice in support of the woman who has done so much for the Council.

The President: I thank the Convention for its vote.

The President: Mrs. Beer has been placed in nomination for first Vice-President.

Mrs. Beer: And I suppose this is the place to withdraw.

The President: No, Mrs. Beer, this is not the place.

Mrs. Witkowsky of Chicago moved that the nominations for first Vice-President be closed.

Motion adopted.

Miss American: If there are no objections, I would like to move that the Recording Secretary cast one ballot for the Assembly for Mrs. Beer as first Vice-President.

Motion seconded and adopted.

The President: For second Vice-President the name of Mrs. Wiener is presented.

Mrs. E. Mandel of Chicago nominated for second Vice-President.

Mrs. Landsberg of Rochester nominates Mrs. Pauline H. Rosenberg of Philadelphia for second Vice-President. Mrs. Rosenberg declines.

. Miss Marks of Cincinnati: I submit the name of Mrs. Benjamin of Denver for second Vice-President.

Miss Richman of New York: I want to ask, would the election of Mrs. Benjamin to the position of Vice-President keep her from the position of Chairman of the Committee on Philanthropy? If so, we can't spare her. Can one person hold two positions?

The President: I don't think they should.

Mrs. Benjamin withdraws.

Nominations closed, and Mrs. Mandel, Mrs. Wiener, and Mrs. Rosenberg declared candidates.

Mrs. Rosenberg withdraws.

The President: For Corresponding Secretary the name of Miss Sadie American.

Mrs. Kohut moves that the election of Miss American be made by acclamation.

The President: If it were not so late, I would make her a speech. I feel as President of the Council that I should give a vote of thanks to the New York member who made that motion.

Miss American: I haven't heard a word of what the President has said, but I thank her.

The President: We now pass to the Recording Secretary.

Motion made and adopted that Miss Berg be elected by acclamation.

The President: Now the Treasurer.

For Treasurer the name of Mrs. Carrie M. Wolf of Chicago was placed in nomination. Seconded.

Mrs. Minnie D. Louis of New York: I want to say a few words before this meeting closes, and I think I do not want it to adjourn until we feel that instead of wanting to, I might almost say, rehabilitate the policies of the Jews, we want to

rehabilitate Jews with Judaism in their hearts. But we want the religion there that brings charity, not to those we think are in need of material things, but to those that are in need of spiritual things. We want to extend to our neighbors and to each other the charity that belongs to Judaism. We want to go away feeling that every one is doing according to her own convictions the best thing God puts in her heart. I believe that Judaism is broad enough to take into its fold everybody who believes in the basic principles of Judaism, and whether we keep one day or another is not for us to question, but it is for us to observe it and to feel that every Jewess proclaiming herself as such is as earnest and honest in her convictions as any one who keeps the traditional Sabbath. And I feel that we must not leave this Convention without feeling that every one is a Jewess at heart, no matter what her convictions about a ceremonial may be.

Mrs. De Sola: I beg to say that the keeping of the Jewish Sabbath is not a ceremonial.

Miss Richman: Madam President, inasmuch as the morning is short, and it has taken a very great length of time to ballot for only two officers, because the rest were by acclamation, and to elect ten directors and to take nominations from the floor would consume a great deal of time and sacrifice a great deal of decorum, I would suggest that it is the voice of the delegates here that for this year an exception be made to the new Constitution and that the President have the right to select her own Board of Directors, subject only to the general suggestion that the various parts of the United States be recognized.

Miss American: I second the motion provisionally. The assembly has passed a motion that the directors should be elected. I hope Miss Richman's motion will pass with this amendment if she will accept it. To appoint these directors for one year would seem to be doing a very peculiar thing.

Miss Richman: I didn't mention the time. For a full term.

Miss American: I withdraw and second it most heartily.

Mrs. Witkowsky: While fully recognizing that Miss Richman's motion to allow the Chairman of this Convention to appoint the ten directors might save time, I think that it would be a most dangerous thing. We are not here to save time. We are here to elect officers to conduct the business and work of this Council, five directors for three years and five directors for six years. Now while the President may be perfectly competent to appoint these women, it would be unjust to the representatives here to put the President in a position that might possibly not be agreeable to the members of this Convention, and after they go home they will feel dissatisfied. Therefore I would move that the regular nominations from the Committee be accepted, and that nominations from the floor be made, and that any dissatisfaction be fought out on the floor.

Motion of Miss Richman adopted.

Mrs. Miller: How is the Council Board going to hold its meetings and conduct its business with women all over the country?

The President: I think that inasmuch as you have given the power to the President, I shall use my discretion in appointing officers with whom I can consult whenever I find it necessary.

Mrs. Mary Lowe Dickinson, President of the Council of Women of the United States, has the floor.

Mrs. Dickinson: Just one moment. I want to say that the National Council of Women of the United States is to hold its annual meeting in Boston on the 2nd, 3rd, and 4th of the coming month of December. It holds business meetings, and it also holds three public sessions, to which I have the pleasure of inviting the officers and the members of this National Council of Jewish Women. Our headquarters will be at the Hotel Vendôme. There is plenty of entertainment for people who do not care to be at hotels.

There will be reduced railway rates, if we have people enough, and there will be the warmest kind of welcome for every one of you, and all of you can honor us with your presence on that occasion.

One thing I should say is this. That this Council should not come to the National Council of Women really as an invited guest. You belong there, you are at home there, the National Council of Jewish Women is one of the twenty national organizations that already belong to the National Council of Women of the United States, and your President or her proxy and one delegate besides not only have a right there, but, we will try to believe, will be most confidently expected there, and if she will bring her whole family with her, we will be glad to see you all.

The President: I have one matter more I wish to bring up. We passed a Resolution yesterday, we decided to adopt a Motto and Badge. We did not see the designs for those badges. Now they are in the room. But I think it would be wise not to hasten this matter, but to refer it to the Committee.

Miss American: I beg to move that instead of the Badge Committee's reporting now, the President be empowered to have the report of the Badge Committee printed and sent to each section to act on. In the haste of the moment it would be utterly impossible for us to take wise action.

Motion adopted.

Miss Myers of Albany: Our delegation was one of those who voted against having the badge. I want to know if we must accept it.

Miss American: Not at all.

As Corresponding Secretary I beg to call the attention of the delegates here to several things. The new constitution of the Board and officers renders it necessary that every single letter sent out by your Corresponding Secretary shall be

copied and placed on file. I beg to attract your attention to the fact that this means so much money to be expended, and to ask you to ask your secretaries at home to see that no unnecessary letters are written, because each one of them costs money. I beg that you will have the due sent to the treasurer as soon as possible, so that we may know what money we have to do with this year. The money this year will have to reach not only until May but until October under our new constitution. Of the due already paid for this year and those to be paid up to May of next year one-half comes to us under the old constitution. It is only from October, 1897, that the one-third ruling goes into effect. A number of subscription blanks have been printed—and I beg the President will make the announcement this afternoon at the reception—for the book of the Convention. If you or your friends desire to have these addresses printed, we will have to have the money in hand with which to do so. One more statement is necessary. A firm in Chicago have, free of expense to the Council, a second time published a catalogue of books for us. One or two books which we do not endorse have crept into that list by their presuming to put down books on Jewish subjects the contents of which they did not know, and for which your officers are in no way responsible. You will exert your consideration for them if you do not blame them for this. And you will help the Council if you will order all books through the Council.

Communication read from *The American Jewess* offering its columns as the official organ of the Council.

Miss American moved that it be placed on file.

Mrs. Sonneschein: *Mrs. President and Ladies*, I feel that I would hurt my cause by talking long. I was prepared to express my admiration, and I will only say, that this meeting has led me back to Rabbi Akiba, who said there is nothing new under the sun. I say that there is something new under the sun, and this is the National Council of Jew-

ish Women. To you it may not seem so wonderful, as to me, who have passed through the temples of Europe and have seen in what position Jewish women were held by Judaism. I have visited Temples where Jews have worshipped eight hundred years, and have seen the women's place, a kind of garret or pigeon-hole. The President says that we have not much time, so I will only tell you why I present the *American Jewess* as the official organ of the National Council. I wish to say that the *American Jewess* offers itself as the organ of the National Council simply for the reason that it feels that the Council will have an organ of its own at some future time, and though it is not permissible in this country or in this age to get old, I say that I am no spring chicken, and I hope the day will come when the Council will have the *American Jewess* as its organ alone. It is the aim of the *American Jewess* to keep the Jewesses throughout the country in mental touch with each other, and it reaches many women in large cities, who as yet are not members of the Council, and can be induced through the columns of the *American Jewess* to become such. It reaches a great many women who already are members of the Council, and it is a paper for women and by women, and I would move that this matter be laid before a Committee for further discussion.

Mrs. Miller of Memphis: I would like to suggest that it would be proper and wise to have an organ to express our various views in the various sections, and the *American Jewess* being the only Jewish paper, and we being closely allied with everything Jewish, and wanting to be broad and liberal and charitable to our own people, that we accept this.

Miss American: While I have every respect for the editor of the *American Jewess*, I should consider it the most unfortunate thing the Council could do to accept it as the official organ. The Council stands for religion and philanthropy. The *American Jewess*, so far as I have read its pages, stands for story-writing and for the publication of papers of women. It has excellent reports from many phil-

anthropies, and is what any ordinary magazine of the kind is. When the Council has an organ, it should be exclusively an organ to serve Judaism as such and philanthropy as such, and it should be a religious journal and nothing else.

Mrs. Benjamin: I would like to answer the last speaker in regard to the editing of this paper. If the columns of the *American Jewess* shall be open to us, and I understand the editor is willing to make members of our Council editors, we can make those columns express our aims and work, and therefore it seems to me Mrs. Sonneschein's proposition is a good one.

Mrs. Kohut: I have thought very studiously about this matter of an official organ. It presented itself to my mind at the inception of the Council. I as President of a local section have felt all along that we need some organ through the medium of which we can keep in touch with each other. And although our reports and communications from headquarters furnish us some information, there are a great many things we want to know of each other that an official organ would give us, and I think it would be a wise thing for the Council to have some medium through which the members could keep in touch with each other.

I am not advocating any particular paper. The offer from Mrs. Sonneschein seems to me a most generous one. It is edited by a Jewess, it is the only organ published in the interest of Jewish Women, and Mrs. Sonneschein gives us this very generous privilege of appointing our own editor for the space she gives us in her paper. I don't see what risks we are taking in accepting a corner of the *American Jewess* as our official organ for the present. When the Council has grown so large and so rich that we shall be able to go into business ventures, let us have an organ of our own. But in the meantime I think it a wise thing that we keep in touch with each other through the medium of an organ, and as this is the only offer that has come, let us accept this.

The President: I will make one statement, that it is not

the only offer that has come to us. There is scarcely a Jewish organ in this country that has not made us the same offer. The national board heretofore declined every offer because we felt that we wanted every organ to be open to us, and by accepting one officially we felt that we would cut ourselves off from others. One other thing. The Jewish papers are woefully deficient, because they are all edited as local papers. And that is the reason we have not accepted any.

Mrs. Sonneschein: That is the reason why I propose to have the *American Jewess* as the organ. It is national, and it is not edited by men. If you select the *American Jewess* you will not antagonize any other Jewish paper. You will have the good-will of the press, because it stands alone, and is different from any other Jewish publication.

Motion to place on file rejected.

Mrs. Rosenberg: I feel that the Board has so efficiently done all the work of the Council heretofore that we might leave this matter to them very judiciously, and I move that this matter be left in the hands of the Board.

Motion seconded.

Mrs. Witkowsky: A much more vital matter, that of the Board of Directors for conducting the business of this National body, is left in the discretion of the President. The matter of a journal to speak of our aims and work can surely be left in the hands of the Board of Directors of this organization. Therefore I hope that the motion of Mrs. Rosenberg will prevail.

Miss Marks: Since the Board has conducted our affairs so ably, we will very gladly leave the question of the editor of those eight pages to the Board, but we should decide at this moment whether *The American Jewess* shall be our official organ.

Motion to refer to the Board rejected.

Mrs. Kohut: I think that inasmuch as we shall not have another convention for three years, I would not like to do anything to hamper ourselves for three years, and therefore perhaps on second thoughts it would be a wise thing to leave this question in the hands of a Committee, which shall be appointed by the President, and which shall consist of women who are residents of different portions of this country. I think that in that way we shall come to a very wise and just conclusion in the matter. On the other hand, I should not be willing to make this in the form of a motion, because I feel very strongly on this question of an official organ.

Miss Marks: I think *The American Jewess* should be selected as the official organ, and I make that motion.

Motion seconded and rejected.

Mrs. Kohut moved that the communication of Mrs. Sonneschein be left to a Committee appointed by the President, to consist of members located in different portions of the country.

Motion seconded and adopted.

The Tellers reported that Mrs. Mandel had received 39 votes for Vice-President and Mrs. Wiener 17.

Mrs. Mandel was declared elected.

The Tellers reported that for Treasurer Mrs. Wolf has received 48 votes and Mrs. Selz 6.

Mrs. Wolf was declared elected.

The President: Dr. Mendes will close the Convention with prayer.

Dr. Mendes: Almighty Father, we implore Thee, pour down Thy blessing upon these Thy children that they may learn to be reverent before Thee and do Thy will at all times. Grant them Thy Grace and infuse into their hearts the spirit of wisdom and understanding, the spirit of light,

the spirit of knowledge of the Lord and reverence to the Lord. Yea, grant unto them Thy blessing. May the Lord bless thee and preserve thee. May the Lord cause His countenance to shine upon thee and be gracious unto thee. May the Lord lift up His countenance upon thee, and grant thee peace.

ADDRESS BY MRS. HENRY SOLOMON

AT THE RECEPTION GIVEN BY THE NEW YORK SECTION.

The greatest trouble that I have had this whole week has been to recognize myself under the various guises in which I have been introduced. That same perplexity I am suffering from at present. It was only when the word "President" was spoken that I realized of whom Mrs. Beer was talking, and I thank her for her kind thoughts and expressions.

When I was asked to speak to you this afternoon I was still in my own home. Mrs. Wallach wrote me that they wished the "President" to make a few parting remarks. When I received the letter I wrote to Mrs. Wallach that the President ought to make a few parting remarks, but I had my serious doubts whether that President would be the one to whom she had written; so I did not prepare a speech at home for that reason. When I came to the Convention and saw the magnificent women whom we had succeeded in bringing together, I was more than ever satisfied that I would not need to make a speech, and even this morning I had my serious doubts. Yet I concluded, if it should fall to my lot, I might have time between hours to prepare an address. This a kind New York hostess, who honored me by giving a luncheon, prevented. So now I come to you without a parting address, but with a few words direct from the heart. I should not have liked to make a genuine parting address, because partings are sad, and we do not wish to be sad after our happy week here together.

When I came here this afternoon I feared I had no thought to give, and I am grateful to Mr. Jacobs, who has provided me with quite a number; but the first one that comes to my mind is one of my own. It is a beautiful memory of

another afternoon which I passed in this city two years ago, in this very room, when the New York Section first received me and gave me the glad hand. I remember it very distinctly. It almost seems as if it were yesterday, and yet two years have passed—two years in which we have worked together harmoniously, and here we are again. I hope we may continue these friendly meetings from time to time, although they do make life seem short, and I know that I am expressing the sentiments of all of you, when I say that we have every reason to be satisfied whenever they take place in this city.

The remarks which Mr. Jacobs made to us this afternoon have impressed me deeply. I felt particularly interested when he spoke of the characteristics of some of the Jews of England, because I have heard of Jews in China and elsewhere who are very like his picture, and I hope we will all take the lesson to heart. He mentioned an object which I should not dare to thrust upon this meeting—the new woman. Who is the new woman, who has become such an old subject? She is the woman who has the courage of her convictions; who expresses them when she sees fit to do so, and who follows them when the occasion arises. She is the woman who dares go into the world and do what her convictions demand. She is the woman who stays at home in the smallest, narrowest circle, foregoing all the world may offer to her, if there her duty lies; and I am convinced that, as President of the Council, I need not say to a single woman within reach of my voice that never should any secondary duty take away from us the sacredness of the first, the near duty, for I am satisfied that there is not a woman here who needs that advice. When such a conflict of duties presents itself, home and love are ever the magnets that draw us on, promising peace and rest.

But some of us are taken out upon the hillsides and into the open fields, where we have a wide perspective, and where, if we have clear vision, we see many things that call for our sympathy and help; and I hope that when the call comes to any of us, if we can go, it will find us ready.

I feel that one important subject has been missed in Mr. Jacobs' talk. He speaks of the power of the Jewish woman. He said that without Jewish women, Judaism could not exist; but if Judaism must exist for the women alone, we do not want it. I, for one, want my husband to have Judaism, if I have it, and I want my children to have it. Although I stand upon the extreme radical platform of Judaism, yet I felt when Dr. Morais spoke to us yesterday that he uttered some truths which were eternal and were for us all. For my part, if a sacrifice is to be made, I am willing to make it, but I am not willing to sacrifice all the men and all the children. Where I am, I want them too. I have always been fond both of men and of children, I freely acknowledge it. No social life—no church life—no club life, is complete—no civic life is right, where men and women do not work together. The highest and best that we desire we can only accomplish when men and women work hand-in-hand together. Even Paradise was not complete without a woman, and no paradise on earth can be perfectly complete unless we have men and women.

Another point upon which Mr. Jacobs touched is near and dear to us all. It is the question of barriers between women. Now, although the Jewish Council stands upon its platform of Judaism, because we realize that in this country, at least, all Jews need not separate from Christians for any purpose except for the practice of their religion; not, indeed, to study art, music, or anything else, but that only in our religion we have a legitimate purpose for separation, yet I say that within our Council, working along Jewish lines and Jewish thought, we must still foster the thought of the greater humanity that is outside, and hand-in-hand must work with our sisters of other faiths, striving to achieve the greatest and the best for all. And I am glad to see that in every State where they can, our women are joining the State Federations, working along the lines that tend to the bettering of individuals of all classes, for this is one of the purposes of our Council. We do not care particularly if we are excluded socially, especially if we

are excluded on account of our religion. At the same time, whenever the occasion presents itself, whenever the opportunity offers, let us work hand-in-hand. .

I would just say one word at parting, and that is that when we go home to our respective duties as Council members, there in our own cities, we make use of the truths we have heard here, and that there we should fulfil our duty to the utmost,—helping ourselves, helping others, influencing those near to us and all the rest. For in our own cities we may hope for perfect harmony, for oneness of purpose, which may for the present be lacking in the great whole, but toward which we must work.

A further thought let us take with us, and that is this: The only things we can share, the only things which we can give to the world without making ourselves poorer, are high thoughts and high aims. We make the age richer by them, and yet do not impoverish ourselves. Let us teach ourselves and each other to love the best there is—to love the best in books, in music, in art; to cherish the highest ideals of character that we can find anywhere.

And I feel that I cannot close without saying one word more to you, our New York friends, who have been so kind—the hostesses who have opened their homes and hearts and taken us in. There is a story, an old Talmudic story (I confess I do not know very many of them, but this one expresses just what I would say). Two friends were about to part, and one said to the other: "Give me thy blessing." And the friend replied, "I will tell thee a story: A traveler, weary, tired, and hungry, came to a beautiful tree. It had sweet fruit, beautiful shade, and at its roots ran a stream. He ate of the fruit, rested in the shade, and drank of the water. And when he was about to depart, he said: 'Where-with shall I bless thee, O Tree? Shall I wish that thou shalt have sweet fruit? That thou hast already. Shall I wish thou shalt have beautiful shade? That thou hast already. Shall I wish that a silver stream of water may flow at thy feet? That thou hast already. I will bless thee, and wish that the trees planted from thy offshoots may be like unto

thee.'” And so I say to you, my friends: What can I wish you? I can only bless you, and wish there may be many like you. And so I say to you all in parting, that I wish, I hope, I pray, there may be many like you, and may we meet again.

CONSTITUTION
OF
COUNCIL OF JEWISH WOMEN
AND
CONSTITUTION FOR LOCAL SECTIONS

CONSTITUTION
OF THE
COUNCIL OF JEWISH WOMEN

PREAMBLE.

We, Jewish women, sincerely believing that a closer fellowship, a greater unity of thought and purpose, and a nobler accomplishment will result from a widespread organization, do therefore band ourselves together in a union of Workers to further the best and highest interests of humanity in fields Religious, Philanthropic, and Educational.

ARTICLE I.

NAME.

This organization shall be called **THE COUNCIL OF JEWISH WOMEN.**

ARTICLE II.

OBJECTS.

The purposes of this organization are: To serve the best interests of Judaism; to bring about closer relations among Jewish women; to furnish, by an organic union, a medium of communication and a means of prosecuting work of common interest; to further united efforts in behalf of the work of social reform by the application of the best philanthropic methods.

ARTICLE III.

OFFICERS.

SECTION 1.—The officers of this organization shall be a President, a First and Second Vice-President at large, a Vice-President for each State, Territory or other Country in which a Section exists; a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and a Board of (ten) Directors. The officers, excepting

the Auditor, shall be ex-officio Directors—these shall be elected at the Triennial Convention; five only of the directors to be elected at each convention.

SECTION 2.—There shall be three standing committees, which shall be appointed by the President—a Committee on Religion, a Committee on Religious School Work, and a Committee on Philanthropy. Other committees may be appointed by the President, as the occasion demands.

SECTION 3.—The officers shall be elected by ballot at the Triennial Convention.

There shall be a Nominating Committee, composed of one member from each State represented in the Council, such member to be chosen at the Convention by a majority of the delegates present from that State. This committee shall present to the Convention a ticket of officers to be balloted for.

ARTICLE IV.

DUTIES OF OFFICERS.

SECTION 1.—It shall be the duty of the President to preside at the meetings of the Board and at the Triennial Convention, and to appoint all standing committees.

SECTION 2.—It shall be the duty of the Vice-President at large and Vice-Presidents for States, in their order, to perform the duties of President in her absence. It shall be the further duty of each Vice-President for a State, Territory or Country to appoint a Committee or Committees on Organization, of which she shall be chairman. These committees shall organize Sections wherever possible; assist those Sections already formed, and shall send to the Corresponding Secretary of the Council a bimonthly report of progress and work done. Each Vice-President shall, whenever possible, attend the meetings of the Board as member ex-officio.

SECTION 3.—It shall be the duty of the Recording Secretary to keep the minutes of each meeting of the Board and at the sessions of the Triennial Convention, and to read them at the following meeting; to make from her minutes an order of business for the use of the President, and to keep all reports sent to her. She shall prepare a written report to be presented at the Triennial Convention.

SECTION 4.—It shall be the duty of the Corresponding Secretary to conduct all correspondence of the Council, and to attend to all notices and printing. She shall prepare a written report to be presented at the Triennial Convention.

The Corresponding Secretary shall receive a salary, to be fixed by the Board.

SECTION 5.—It shall be the duty of the Treasurer to collect and receive the dues from the several Sections. She shall be the custo-

dian of the funds of the Council, out of which she shall pay only upon the order of the Board. She shall take and file vouchers for all disbursements of moneys, and shall keep an account of all receipts, remittances and expenditures. She shall make, in writing, a report to the Board, and shall prepare, in writing, a full report of the finances of the Council, to be presented at the Triennial Convention. A bond shall be required of her, in such sum as the Board of Directors shall determine.

SECTION 6.—The Board of Directors shall have entire charge of the affairs of the organization, and shall have power to enforce the Constitution. It shall fill all vacancies that may occur in the Board. Absence of a Director, without excuse, from three consecutive meetings of the Board shall be considered as a resignation from the Board.

SECTION 7.—The Committee on Religion shall consist of five (5) members, one of whom shall be a member of the Board. It shall be the duty of this committee to prepare and submit to the Board a plan of study of Jewish religion, history and literature, which shall be used by each Section of the Council.

The Committee on Religious School Work shall consist of five (5) members, one of whom shall be a member of the Board. It shall be the duty of this Committee to make the condition and improvement of the religious schools special work.

The Chairmen of these Committees shall prepare a written report of the work done, to be presented at the Triennial Convention.

SECTION 8.—The Committee on Philanthropy shall consist of five (5) members, one of whom shall be a member of the Board. It shall be the duty of this committee to study the work of existing philanthropic associations with a view to making practical application of the results of this study. The Chairman shall prepare a written report to be presented at the Triennial Convention.

ARTICLE V.

MEMBERS.

Sections of this organization shall be formed in the cities of the United States, Territories and in other Countries. Each Section shall be governed by officers and a Board, patterned after those of the Council. It shall, through its President and Secretary, sign the Constitution and accept the Constitution for Local Sections.

PATRONS.—Any person may become a Patron of the Council of Jewish Women by the payment of ten (10) dollars, or more, annually. This shall entitle such person to all privileges of the organization, and, at conventions, to all privileges of the delegates, with the exception of voting.

LIFE MEMBERS.—The payment of one hundred (100) dollars shall constitute a life membership, which will entitle holder to the same privileges as those of Patrons.

ARTICLE VI.

DUES.

The due for membership in a Section shall be one (1) dollar annually; one-third to be paid into the treasury of the Council. Out of this money the salary of the Secretary shall be paid, and such contingent expenses of the Council as may arise. Out of it shall also be paid the expenses incurred at the Triennial Conventions, and the expenses of officers to the Triennial Conventions.

ARTICLE VII.

MEETINGS.

SECTION 1.—Triennial Conventions shall be held at such place and time as shall be decided upon by the Board, unless otherwise ordered for special purposes by the Board, and voted for by a majority of the Sections composing the Council of Jewish Women.

Each Section of the Council shall send to the Triennial Convention the President and one delegate, or their proxies. Each Section shall be entitled to two (2) votes. The voting members shall be the officers, viz: President, First and Second Vice-Presidents, Vice-Presidents for States, Corresponding Secretary, Recording Secretary, and Treasurer; and the President and delegate of each Section, or their proxies. All members shall have the privilege of proposing questions and entering discussions at these Conventions, but not of making motions nor of voting.

The Directors and the Chairmen of Committees appointed to report at any Triennial Convention shall be members of the Convention and shall be entitled to introduce motions and to vote.

SECTION 2.—The Board shall hold meetings as it may decide. Special meetings shall be held at the call of the President, or of any two members of the Board.

Seven members of the Board shall constitute a quorum.

The deliberations of this organization shall be governed by Roberts' Rules of Order.

ARTICLE VIII.

LOCAL SECTIONS.

SECTION 1.—Local Sections shall accept the Constitution and the Constitutions for Local Sections sent out by the Board.

SECTION 2.—Local Sections shall send a bimonthly report of their progress and work to the Corresponding Secretary of the Council.

This report shall embody a full list of new members gained, with an accounting of dues paid. They shall also send in their due bi-monthly to the Treasurer of the National Board.

SECTION 3.—Local Sections shall hold meetings at least once a month.

SECTION 4.—Local Sections shall carry into practice the plans of the Standing Committees.

ARTICLE IX.

This Constitution may be amended at any time by a two-thirds vote of the Sections, after two months' notice of such amendment shall have been sent out, or by a majority vote at the conventions of the Council, provided notice is given with the call for convention.

CONSTITUTION
FOR
LOCAL SECTIONS

PREAMBLE.

We, Jewish women, sincerely believing that a closer fellowship, a greater unity of thought and purpose, and a nobler accomplishment will result from a widespread organization, do therefore band ourselves together in a union of Workers to further the best and highest interests of humanity in fields Religious, Philanthropic, and Educational.

ARTICLE I.

NAME.

This association shall be called THE SECTION OF
THE COUNCIL OF JEWISH WOMEN.

ARTICLE II.

OBJECTS.

The purposes of this organization are: To serve the best interests of Judaism; to bring about closer relations among Jewish women; to furnish, by an organic union, a medium of communication and a means of prosecuting work of common interest; to further united efforts in behalf of the work of social reform by the application of the best philanthropic methods.

ARTICLE III.

MEMBERS.

SECTION I.—Any woman may become a member of this association by sending to the Secretary her name and one dollar as due for the fiscal year.

SECTION 2.—The annual due for members shall be one dollar, payable, in advance, in October of each year. Each new member shall pay to the Treasurer one dollar at the first meeting after becoming a member, as her due for the current fiscal year. Members joining after April 30th shall not pay any due for the fiscal year.

SECTION 3.—Any member who shall have failed to make two consecutive annual payments shall be considered to have withdrawn from the association.

SECTION 4.—A member of any Local Section of the Council of Jewish Women taking up her residence in another city, may, upon presentation of her membership card to the Secretary, become a member of the Section in that city.

ARTICLE IV.

LOCAL SECTIONS.

SECTION 1.—Each Section shall, through its President and Secretary, accept and sign the Constitution and the Constitution for Local Sections. It shall send one-third of its dues to the General Treasury.

SECTION 2.—Each Section shall hold meetings, at least once a month, and such other meetings as shall be necessary to the carrying out the plans of the Standing Committees on Religion, Philanthropy, and Religious School Work.

SECTION 3.—Each Section shall carry into practice the plans sent out by the Board.

SECTION 4.—Each Section shall send to the Triennial Convention of the Council the President and one delegate, or their proxies.

SECTION 5.—At the conventions of the Council each Section shall be entitled to two (2) votes, to be cast by the President and delegate, or their proxies.

SECTION 6.—All members shall have the privilege of proposing questions and of participating in all discussions at the Triennial Conventions, but not of making motions nor of voting.

ARTICLE V.

OFFICERS.

SECTION 1.—The officers of each Section shall be a President, a Vice-President, a Secretary or Secretaries, a Treasurer, an Auditor, and a Board of Directors, which shall be composed of as many members as the Section itself may deem necessary. The officers and Board of Directors shall together constitute an Executive Committee, which shall transact all business of the Section.

SECTION 2.—All officers shall be elected by ballot at the Annual Meeting, in May.

SECTION 3.—There shall be three Standing Committees—a Committee on Religion, a Committee on Religious School Work, and a Committee on Philanthropy—whose members shall be chosen by the President from the Executive Committee. Other committees may be appointed as the occasion demands.

SECTION 4.—Every member of a Local Section, holding an office of the Council, shall, by virtue of her office and during its duration, take her seat in the Local Board of Directors, in the Section where she lives, and enjoy all the rights and privileges appertaining thereto. An Officer of the Council must be a member of the Section of her city.

ARTICLE VI.

DUTIES OF OFFICERS.

SECTION 1.—The President shall preside at all meetings; shall appoint all committees, and shall perform the other duties usually pertaining to the office. She shall present a report at the Annual Meeting, a duplicate of which shall be sent to the President of the Council.

SECTION 2.—The Vice-President shall perform the duties of the President in her absence.

SECTION 3.—The Treasurer shall collect and receive dues, and be the custodian of all funds of the Section. She shall furnish a bond in such sum as the Executive Committee shall determine. She shall send, bimonthly, to the Treasurer of the Council one-third of all dues received, with a report and an accounting, and a duplicate report to the Vice-President for her State. She shall pay bills only upon the order of the Executive Committee. She shall take and file vouchers, and keep an account of all receipts, remittances and expenditures, and shall submit a written statement at the Annual Meeting, in May, and present her books for inspection to the Auditor.

SECTION 4.—The Secretary shall keep the minutes of each meeting, and read them at the following meeting. She shall make from her minutes an order of business, for the use of the President, and keep all reports and documents sent to her. She shall conduct all correspondence of the Section, send out notices of meetings, and attend to press notices and printing. She shall send to the Corresponding Secretary and to the Vice-President for her State a monthly report for the first year of organization, and bimonthly thereafter, containing a list of new members, an accounting of dues paid, and an account of the work and condition of the Section. She shall prepare, in writing, a report to be presented at the Annual Meeting, in May, to be sent to the Corresponding Secretary.

SECTION 5.—The Auditor shall audit the accounts of the Treasurer, and report at the Annual Meeting in May.

SECTION 6.—At the discretion of the Section the Executive Board shall have entire charge of the affairs of the Section. It shall fill all vacancies that may occur. It shall hold meetings at least once a month. Special meetings shall be held at the call of the President, or upon the written request of two members of the Board.

The Executive Committee shall determine each year the number of members necessary to constitute a quorum, at a general meeting of the Section; the number of members of the Board constituting a quorum of the Executive Committee shall be determined by the Committee.

The following shall be the Order of Business at the meeting of the Executive Board:

1. Roll Call.
2. Reading of minutes of previous meeting.
3. Reading of communications.
4. Report of the Secretary.
5. Report of the Treasurer.
6. Reports of Special Committees.
7. Reports of Standing Committees.
8. Unfinished business.
9. New business.

The same order of business may be followed at the general meetings, omitting roll call.

SECTION 7.—The Committees on Religion, Religious School Work, and Philanthropy shall put into practice the plans submitted by the like committees of the Council; shall prepare and send, for the first year after organization, monthly, and thereafter bimonthly, to the Secretary of the Section, and to the Chairmen of the corresponding Standing Committees of the Council, and to the Corresponding Secretary, a written report of work done in the Section.

SECTION 8.—It shall be the business of the Committee on Religion, in conjunction with the Committee on Philanthropy, to form from the list of members, "Circles for Reading and Study" of such size as is practicable (ten is recommended as a good working number). In every Circle one shall be chosen, by the members of the Circle, as leader on Religion; and one shall be chosen as leader on Philanthropy.

SECTION 9.—*Duties of the Leaders:* The Leaders, in consultation with the members of their Circles, shall arrange the place and time of meeting, which shall be at least fortnightly, and shall hold all communications with the respective Local Committees.

SECTION 10.—*Duties of Local Committee on Religion:* In addition to the formation of Circles, the Committee on Religion shall submit to the Executive Committee of the Section, subjects for papers to be read at the general meetings. All official corres-

pondence with the Circles shall be held with the Leaders thereof. The Chairman of each Committee on Religion shall report monthly for the first year after organization, and thereafter bimonthly, to the Chairman of the Standing Committee on Religion, the nature, amount and success of work done, and shall send a duplicate of the report to the Corresponding Secretary of the Council.

SECTION 11.—It shall be the duty of the Committee on Religious School Work to study the conditions and needs of our religious schools; to establish such where none exist, and to carry out the plans of Standing Committees. They shall also endeavor to have members of the Council of Jewish Women placed on Local Sabbath School Boards. The Chairman shall report, monthly for the first year after organization, and thereafter bimonthly, to the Chairman of the Standing Committee on Religious School Work, the nature, amount and success of work done, and shall send a duplicate of the report to the Corresponding Secretary of the Council.

SECTION 12.—It shall be the duty of the Committee on Philanthropy, jointly with the Committee on Religion, to form Circles to carry on the study of Philanthropy, and to bring about organization of charity or any other needed philanthropic work. Friendly visiting shall be its special work. The Chairman shall report, monthly for the first year after organization, and thereafter bimonthly, to the Chairmen of the Standing Committees on Philanthropy and Religion, the nature, amount and success of work done, and shall send a duplicate of the report to the Corresponding Secretary of the Council.

Both Philanthropy and Religion shall be the subjects of study in each Circle.

ARTICLE VII.

MEETINGS.

SECTION 1.—General meetings shall be held once a month, at such time and place as the Executive Committee shall determine; at least once in three months these meetings shall be held at such time as shall suit the convenience of those occupied during the day. Such other meetings shall be held as are necessary for carrying out the work outlined by the Board and the Standing Committees. The fiscal year shall end September 30th.

SECTION 2.—Special meetings shall be held at the call of the President, or upon the written request of ten members.

SECTION 3.—The Annual Meeting shall be held the first Monday in May, at such time and place as the Executive Committee shall determine.

SECTION 4.—At the general meeting in March, the President shall appoint a Committee on Nominations, such committee to consist of not less than three (3) members.

The Committee on Nominations shall, at some period not later than two weeks prior to the Annual Meeting, in May, present a list of the candidates for the officers—of President, Vice-President, Treasurer, Corresponding Secretary, Recording Secretary, and Directors, whose terms expire—to the Corresponding Secretary, who shall cause the same to be printed in full, with an announcement of the coming election, upon the notices issued for the Annual Meeting, in May.

SECTION 5.—The following Order of Business may be used for Annual Meetings:

1. Reading of minutes of last general meeting.
2. Unfinished business.
3. Communications and other new business.
4. Report of the President.
5. Report of the Secretary.
6. Report of the Treasurer.
7. Reports of Standing Committees.
8. Reports of Special Committees.
9. Collection of dues.
10. Election of officers.

ARTICLE VIII.

ADDITIONS.

Additions may be made to this Constitution, according to the needs of the Section, provided they do not conflict with its provisions.

It may be amended at general or at special meetings by a vote of two-thirds of the members of the Section, provided notification of the proposed amendment shall have been sent to each member at least three days before the date of said meeting.

STANDING RULE.

When any Section undertakes any work in which it desires to interest the other Sections, it may send a printed statement to the Corresponding Secretary of the Board, whose duty it shall be to communicate the matter to all Sections of the Council, through their respective Presidents.

BY-LAWS.

The meetings of this association shall be governed by Roberts' Rules of Order.

RECOMMENDATIONS.

Immediately upon adoption of this Constitution, the Directors shall be divided into three classes.

The Directors of Class One to hold office for one year; those of Class Two to hold office for two years; those of Class Three, for three years; the term of each one dating from the last General Election. At the end of the present fiscal year, and each year thereafter, one-third of the Directors shall be elected for three years.

The President shall appoint a Social Committee for each meeting, to be composed of three members, one of whom shall be Permanent Chairman of the Committee; the other two appointed from time to time.

This committee shall receive and introduce guests and new members.

1896-1899

OFFICERS.

HANNAH G. SOLOMON (Mrs. Henry), Chicago.....President.
SOPHIE BEER (Mrs. Julius), New York1st Vice-President.
BABETTE MANDEL (Mrs. Emanuel), Chicago2d Vice-President.
SADIE AMERICAN, ChicagoCorresponding Secretary.
GERTRUDE BERG, PhiladelphiaRecording Secretary.
CARRIE M. WOLF (Mrs. L. J.), ChicagoTreasurer.

BOARD OF DIRECTORS.

MRS. PHILIP HAMBURGERAllegheny, Pa.
MRS. CONRAD WITKOWSKYChicago.
MRS. MAX LEOPOLDChicago.
MRS. CHAS. STETTAUERChicago.
MRS. LEOPOLD SIMONRock Island, Ill.
MRS. HENRY J. SPORBORGAlbany, N. Y.
MISS ROSE SOMMERFELDBaltimore, Md.
MRS. I. M. APPELDenver, Col.
MRS. CHAS. GOLDSMITHLouisville, Ky.
MRS. R. LOWENTRITTOil City, Pa.

COMMITTEE ON RELIGION.

MRS. MIRIAM LANDSBERG, ChairmanRochester, N. Y.
MISS HANNAH MARKS.....Cincinnati, O.
MISS JULIA I. FELSENTALChicago, Ill.
MRS. J. S. HARRISBradford, Pa.
MRS. GRACE P. MENDES.....Savannah, Ga.

COMMITTEE ON PHILANTHROPY.

MRS. PAULINE H. ROSENBERG, Chairman.....Philadelphia, Pa.
MRS. SOL. BLOCKKansas City, Mo.
MRS. ELI STROUSEBaltimore, Md.
MRS. M. B. SCHWABCleveland, Ohio.
MRS. M. C. BENJAMINDenver, Col.

COMMITTEE ON SABBATH SCHOOLS.

MISS JULIA RICHMAN, ChairmanNew York.
MISS BERT SALESt. Louis, Mo.
MRS. ANNA T. WISEAtlanta, Ga.
MRS. ALEX. BERNSTEINPortland, Ore.
MISS ELIZABETH HIRSHFIELDBuffalo, N. Y.

VICE-PRESIDENTS FOR STATES.

(As far as appointed.)

COLORADO.....	Mrs. M. C. Benjamin, Denver.
GEORGIA.....	Mrs. Joseph Hirsh, Atlanta.
ILLINOIS.....	Mrs. J. Harry Selz, Chicago.
LOUISIANA.....	Mrs. J. Gutheim, New Orleans.
MARYLAND.....	Mrs. S. L. Frank, Baltimore.
MASSACHUSETTS.....	Mrs. Jacob H. Hecht, Boston.
MICHIGAN.....	Miss Emma Butzel, Detroit.
MINNESOTA.....	Mrs. Emanuel Cohen, Minneapolis.
MISSISSIPPI.....	Mrs. Henry Frank, Natchez.
MISSOURI.....	Mrs. Chas. Axman, Kansas City.
NEW YORK.....	Mrs. Julius Beer, New York.
PENNSYLVANIA.....	Mrs. Hugo Rosenberg, Philadelphia.
TENNESSEE.....	Mrs. Albert Miller, Memphis.
TEXAS.....	Miss Jeannette Goldberg, Sherman.
CANADA.....	Mrs. Meldola De Sola, Montreal.

SECTIONS OF THE COUNCIL OF JEWISH WOMEN.

Admitted since November 15, 1896.

Boston, Mass.	Logansport, Ind.
Charleston, S. C.	Montgomery, Ala.
Columbus, Ohio.	Mobile, Ala.
Elmira, N. Y.	New Haven, Conn.
Evansville, Ind.	New Orleans, La.
Fort Wayne, Ind.	Sacramento, Cal.

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